

The Homilist



Vol. iii. Fourth Series.

THE HOMILIST.

CONDUCTED BY

DAVID THOMAS, D.D.,

AUTHOR OF THE "BIBLICAL LITURGY," "PHILOSOPHY OF HAPPINESS,"
"CORR OF CREEDS," "RESURRECTIONS," &c., &c.

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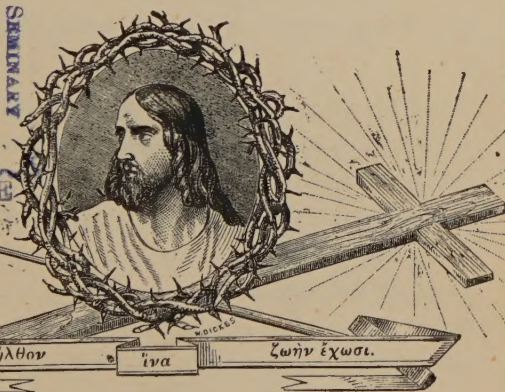
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"THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

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P R E F A C E .

THIS is the TWENTY-FOURTH volume of the HOMILIST, and the *Third of the Fourth Series*. This Series is of greater bulk than any of the preceding, contains a larger variety of matter, is enriched by the contributions of new and able writers, and starts with a circulation larger than ever.

As the old key-note will still rule the melodies of the HOMILIST, and no new specific description is requisite, the former preface may be again transcribed.

“First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented ‘germs,’ which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

“Secondly: The book has no *denominationalism*. It has no special reference to ‘*our* body,’ or to ‘*our* Church.’ As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the HOMILIST to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

“Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which constitute what is called the ‘orthodox creed’—has, nevertheless, the deep and

ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the *heart and life* every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the HOMILIST did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

Loughborough Park, Brixton.

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of those which have a signature attached.

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A HOMILY

ON

The World Within.

“There is a spirit in man.”—Job xxxii. 8.



HERE is a spirit in man—a rational, accountable, undying personality. This is a fact too universally accepted to justify formal argument in its support—a fact attested by scientific induction, the consciousness of every man, and the Word of God. This spirit has been called “*the world within*,” and truly of all worlds it is the greatest and most wonderful. Like the outward world of matter, it has its own *orbit*. Teeming as the material creation is with worlds, each has a sphere of its own, a sphere over which others may throw their radiance, and exert their influence, but with which none interferes. Comets and meteors though they cross at times its path, keep out of its way. It is so with this inner world. It has its own specific sphere, a sphere into which no other soul *can* come. Each is a world in itself, a world as distinct from all others as our earth is from all her sister planets. Science tells us that there are no atoms close enough to touch, each keeps its distance from its nearest neighbour. It is so with souls—each stands *alone*, awfully alone. Like the outward world, it has its own *revolutions*.

Our earth is in constant change, passing from one season to another, from one temperature to another, sweeping ever into new phases. It is so with this "world within." Ever is it passing into new moods; not one hour does it remain in the same state of thought and feeling. Like the outward world, it has its own *centre*. Our earth, notwithstanding the rapidity of its motions, and the greatness of its changes, is ever careering around the sun; it never leaves it. Each soul also has some central point around which it revolves. True, though all souls should, like all the planets of the same system, have the *same* centre, through sin each makes a centre of its own. The *object* of *supreme* affection is the centre around which every soul revolves, and these objects are different in different men. Souls create their own centres. Like the outward world, it is the *theatre* of divine manifestations. God is everywhere manifest in external nature. "The invisible things of Him, even his eternal power and Godhead radiates through all." In the world within He is manifest—manifest in its intelligence, conscience, freedom, self-activity. Like the outer world, the development of its life depends upon the influence of its centre; were it to keep away from the sun's rays, all its life would be extinct. So with the soul apart from God, its faculties will never be quickened into life and brought to perfection.

There is, then, good reason for calling the spirit that is in man the "world within." The Bible everywhere teaches the distinction between the soul and matter. After man's body was completely organised by his Creator, it is said "He breathed in him the breath of life"—he "became a living soul." Solomon says, in referring to man's dissolution, "the dust shall return to dust as it was, but the spirit unto God who gave it." Christ said, "a spirit hath not flesh and bones, as ye see me have"; Paul says, "Absent from the body, present with the Lord." Holy Scripture, indeed, abounds with passages teaching that the human soul is an

existence essentially distinct not only from the outward world, but even from the body it inhabits. My object now shall be to impress the fact that **THIS WORLD IS THE GREATEST WORLD.** The following remarks will serve us in this purpose:—

It is a world whose existence is complete in itself. All material life is made up of a combination of different elements or substances. Separate those elements as they are found in the tree, the flower, and the animal, and you destroy the existence. Matter in all its forms is a compound. A simple substance has not yet been discovered. Not so with the soul; it is a simple, uncompounded, indivisible essence. It is not made up of parts; you can add nothing to it, you can take nothing from it. Matter is constantly undergoing transformations, one element combining with another, one life running into another. But a soul cannot enter into any combination either with spirit or matter. It must remain for ever distinct in essence and identity. It is complete in itself, and thus sublimely God-like.

It is a world that has a self-modifying power. Matter cannot act of itself—all is inert until it is put in motion. But souls have a power to move themselves. They originate their own operations. Each maps out its own pathway, and plies its own faculties. There is nothing *without* that can do this. The mountains cannot make themselves higher nor the stars brighter; the ocean cannot make itself deeper or broader, nor can the earth increase her verdure and fertility. Nor have the brutes this power. Their habits are fixed. The birds that warble in our groves are neither wiser nor better than those who poured their music into the ear of Adam. But the soul is constantly altering its character and position.

It is a world conscious of its own existence. The outward world of matter is not *conscious* of itself, or the forces that control it; the soul is. It has an abiding impression of its own being, and operations.

It is a world that can make use of the outward. It can

carry the outward world in its memory. All without that we have ever seen—the towns, villages, and cities we have visited, the landscapes that we have observed—we carry with us in memory. When nature has drawn her veil of darkness over the earth, in the stillness of night we can look within, and see the world in the mind as we have seen it in the flesh. The home of childhood, the lanes, the fields, the hedges, about which we gambolled in the dawn of life, as well as all the parts of the world observed in later days, re-appear to the imagination. We see the blooming landscapes, the old houses, and the craggy cliffs, the sea-shore, the burning stars. We hear the murmuring brook, and the boom of the billows, and we feel the world is in us. It can reduce it to an intellectual system. The soul, by observing, classifying, and reasoning on the outward world, can construct a grand system of thought in which it can see the reason, discern the uses and the relations of things. And more—it can make the outward world the servant of its daily work. What force is there on earth that man cannot subordinate to his will? He can press every element into his service as well as every living creature. He has done so. He has cut a pathway through the ocean, ridden upon the billows, and made the winds help him on his way; he has linked his chariot to the fire, and travelled as on the wings of the wind; he turns aside the rushing thunderbolt, and makes electricity the messenger of his thoughts. Nor has he been less successful in subordinating animal forces to his ends. He has tamed the most wild and ferocious, and made the mightiest do his pleasure. “All sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea,” are by his intelligence made ministers to his desires and to his weal.

It is a world that can devoutly recognise its Maker. The outward world has no idea of its Creator. None of the most sagacious of irrational creatures are capable of knowing

anything of their Creator. Their minds are a blank in relation to Him. But the soul has an eye to trace the divine hand everywhere, a heart to feel his goodness, and to be captivated by his love. David showed a greatness of nature superior to the grandeur of the scenery around him, and to the heavens above him, when he said, "When I consider the heavens that are the works of thy hand, the moon and the stars which thou hast made, what is man that thou art mindful of him?"

It is a world which its Maker has made extraordinary efforts to restore. This "world within" was lost. It had lost its centre, and having lost its centre, it lost its life, its light, its usefulness, and order. And what did the Infinite Creator do? He sent his Son into this world in order to restore it. He came in our nature, came in humiliation and suffering, came and died in order to save it. Would He have done this to restore any shattered orb of matter? Methinks not. How great, then, is the human soul! Christ knew its infinite worth, and hence He said, "What shall it profit a man if he gain the whole world, and lose his soul, or what shall a man give in exchange for his soul?"

It is a world that can shut out its Maker. All in the outward universe is open to God. Every part has avenues to let Him in, and there is no place where He is not. He fills heaven and earth. He shines in the ray, He breathes in the wind, He beats out his harmonies in the stars, He heaves the ocean, and rolls the globe. All nature opens to Him as plants to the sun. But this world within shuts Him out, "Behold I stand at the door and knock."

CONCLUSION.—First: *Consider the sad moral state of this "world within."* It is a chaos. It is without form and void, and darkness and disorder reign over it. It is in truth a star that has wandered from its orbit. It has gone from God and holiness, and is rushing on into "the blackness of darkness for ever."

Secondly: *Profoundly study this world within.* What though you understand all sciences and are able to reduce this outward universe into one grand intellectual system, if you are ignorant of your soul, you are a fool. What are all sciences compared with *self*-knowledge; ask, what are passing meteors—burning for a moment and then quenched, leaving the night darker—compared with the sun permanently lighting up the whole system and keeping it in order?

Thirdly: *Earnestly cultivate this world within.* If you want a really lovely world without, you must make the world within bright and lovely. Do not complain of what is outside, the fault is within. All the bitter waters thou tastest well up from deeps from within. All the gloom that surrounds thee are the impure exhalations from thy heart. The discords that grate on thy ear are the din of thine own disordered soul. Fill thy heart with goodness and thou shalt see goodness everywhere. Let truth and love glow within thee, and thy outward heaven shall bend over thee without a cloud. Turn the moral heart of all men to-day into righteousness, and to-morrow they shall everywhere have a new heaven and new earth wherein dwelleth righteousness.

Brother, let me urge thee on the dawn of this new year to retire at once into this "world within," and begin the work in earnest. Ask Him who of old commanded the light to shine out of darkness to come and aid thee in its restoration. Ask Him to pour refreshing streams upon its barren deserts, and to roll away those awful clouds of depravity from its sky which are forging the thunderbolts and nursing the lightning of retribution. Ask Him to scatter the noxious vapours that hang over it, and to breathe new life into its dormant germs. Ask Him to arrest it in its terrific wanderings, and to unite it once more to its true centre of life and blessedness. "Create in me a clean heart, O God, and renew a right spirit within me."

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough *HOMILETIC* treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The *HISTORY* of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) *ANNOTATIONS* of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The *ARGUMENT* of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The *HOMILETICS* of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Relative Changes of the Immutable God.*

“How long wilt thou forget me, O Lord?
 For ever? how long wilt thou hide thy face from me?
 How long shall I take counsel in my soul,
 Having sorrow in my heart daily?
 How long shall mine enemy be exalted over me?
 Consider and hear me, O Lord my God:
 Lighten mine eyes, lest I sleep the sleep of death;
 Lest mine enemy say, I have prevailed against him;
 And those that trouble me rejoice when I am moved.
 But I have trusted in thy mercy;
 My heart shall rejoice in thy salvation.
 I will sing unto the Lord, because he hath dealt bountifully
 with me.”—(Psalm xiii.)

HISTORY.—The particular occasion on which this psalm was composed is still a matter of conjecture. Some think it was written under the same circumstances as those which occasioned the sixth Psalm.* David was evidently the subject of some great trial, and also personally suffering under some severe physical complaint.

* See *HOMILIST*, vol. i., fourth series, p. 332.

His eyes are obscured with the disease which threatens his death, hence he prays, "Lighten mine eyes, lest I sleep the sleep of death."

ANNOTATIONS.—*To the chief musician, a psalm of David.* The title is the same as that prefixed to the fourth Psalm with the omission of the words "*On Neginoth.*" *To the chief musician* occurs at the beginning of fifty-three and at the close of the hymn in Habakkuk iii. 19.

"*How long wilt thou forget me, O Lord? For ever? how long wilt thou hide thy face from me?*" These words are thus rendered by Alexander.—"*Till when, shall I place counsels in my soul, grief in my heart by day? Till when, shall my enemy be high above me?*" "*How long?*"—Until when?—For ever? The language implies (1.) That his distress is intensely great. It is the language of bitter suffering. (2.) That his great distress had continued long. Until when? As if he had said, "It has pressed heavily on me for some time." (3.) That his great distress had no appearance of subsiding. "*For ever?*" I see no ray of improvement.

"*How long shall I take counsel in my soul, having sorrow in my heart daily!*" This refers to another aspect of his sufferings. The former expressed distress on account of what he felt to be God's neglect of him. Here is mental perplexity—"Take counsel in my soul." The sense may be this, "the multiplication of devices for my relief only multiply my sorrows."

"*How long shall mine enemy be exalted over me?*" This is the fourth form or phase of his trouble, and he asks how long *that* was to continue. This clause suggests, perhaps, the exact form of the trial. It was that which arose from the designs of an enemy who persecuted and oppressed the psalmist, and who had done it so effectually that he seemed to have him completely in his power. All the other forms of the trial—the fact that he seemed to be forgotten;—that God had apparently averted his face; that he was left to plans of deliverance which seemed to be vain, were connected with the fact here adverted to, that an *enemy* had persecuted him, and had been suffered to gain a triumph over him. Who this enemy was we do not know.—*Barnes.*

"*Consider and hear me, O Lord my God.*" From complaint he passes to prayer—a prayer that God's apparent neglect would cease,—that He would hide his face no longer.

"*Lighten mine eyes, lest I sleep the sleep of death.*" Does this refer to mental or physical enlightenment? Does it mean—dispel the perplexing clouds that darken my soul?—or brighten my physical vision that is growing dim by disease and pain? The latter we

think. The darkened vision indicated the approach of death, and against this he prays, "*Lest I sleep the sleep of death.*" Literally, lest I sleep the death that is in death. Death is often compared to sleep. In many respects there is a resemblance between the two states. The ancients regarded it as an eternal sleep. We only as temporary sleep—they as the eternal sleep of the whole man—we only as the temporary sleep of the human body.

"*Lest mine enemies say, I have prevailed against him; and those that trouble me rejoice when I am moved.*" If David is speaking merely in his own person, this sounds very much like the language of pride. He is afraid of being beaten. Surely this is unworthy of him. But he may be regarded as speaking in his relation to that divine cause with which as a theocratic king he was connected. He deprecated any injury to that holy cause.

"*But I have trusted in thy mercy; my heart shall rejoice in thy salvation.*" "And I in thy mercy have trusted; let my heart exult in thy salvation." The word "*salvation*" does not mean the salvation of the soul, but temporal deliverance from his sufferings.

"*I will sing unto the Lord, because he hath dealt bountifully with me.*" Some render this, "Let me sing to Jehovah, because he hath dealt lovingly with me." These two last verses contain three states of mind in which there seems to be a gradation. (1.) Trust in the Divine mercy. "*I have trusted in thy mercy.*" (2.) A desire for a joyous deliverance. Let me "*rejoice in thy salvation.*" (3.) A determination to celebrate the praises of Jehovah. "*I will sing unto Jehovah.*" The Septuagint has an additional clause which is retained in the Prayer Book version, and thus rendered: *Yea, I will praise the name of the Lord most Highest.* The words are not found in any Hebrew manuscript.

ARGUMENT.—This psalm consists of a complaint, verses 2, 3 (1, 2), a prayer for deliverance, verses 4, 5 (3, 4), and an expression of strong confidence that God will grant it, verse 6 (5, 6).—(*Alexander.*)

HOMILETICS.—Homiletically the whole psalm may be regarded as illustrating the *relative changes of the immutable God.*

HOLY SCRIPTURE frequently represents the great God as immutable and yet changing. Job says, "He is in one mind." James, that "with him there is no variableness, neither shadow of turning." And He Himself declares, "I am the Lord, I change not." In other places He is represented as changing, turning, repenting, passing

from anger to love, and from love to anger. There is no contradiction in this. He is *really* in Himself immutable, but *phenomenally*, that is, as He appears to the human soul, ever changing. He is different to different men. To one man He is arbitrary power, ruthless tyranny, all-consuming vengeance. To another He is power directed by wisdom, authority guided by righteousness, and love, the primordial spring of all. To one He is a Draco, to another a Father. Nor does He appear different merely to different men, but appears different to the same man at different times. The soul filled with conviction for sin, sees Him as an insulted sovereign; the soul atoned to Him by holy love, sees Him as a Father, and rejoices in his presence. "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." The Psalm will farther illustrate this.

I. HERE WE HAVE THE SOUL THROUGH ITS TROUBLE BEHOLDING HIM AS AN OBJECT OF BITTER COMPLAINT. David, as we have seen, was in sore distress. His enemy, he felt, was about triumphing over him, and through his suffering he was about sinking into this sleep of death. He was afflicted in estate, body, mind, and heart. And looking at God through his troubled soul, He appeared to him—

First: *As forgetful*. "How long wilt thou forget me?" David's reason must have told him that the ascription of forgetfulness to God was absurd in the last degree. Omniscience sees all things, and no time, no event, can strike the minutest atom from its vision. All things stand ever naked to *that* EYE. But to David's mind He seemed to be a forgetful God. He felt in his distress that he had forgotten that he was, where he was, and how he was. Looking at God through his troubled soul, He appeared to him—

Secondly: *As unkind*. "How long wilt thou hide thy face from me?" In Scripture figure the showing of the face indicates favour and friendship—the turning it away,

aversion and displeasure. David's reason would have told him that God was infinite love, and that infinite love could never be unkind. But he looked at his Maker not through his reason, but *through his sufferings*, and looking thus he appeared unkind. Looking at God through his troubled soul, he appeared to him—

Thirdly : *As utterly neglectful.* "How long, how long, how long, how long." Thus no less than four times does he utter these words, as if he felt that his God was utterly careless of him. As if he cared nothing about his mental perplexities, the cruelty of his enemies, and the sufferings of his dying body. *Phenomenally* such was David's God to him now. How terrible to the soul is such a God as this! How absurd and how impious it is for men to proclaim those views of God which they get through their own troubled and disordered souls as truths to be preached to the race.

II. HERE WE HAVE THE SOUL THROUGH ITS PRAYER BEHOLDING HIM AS AN OBJECT OF EXULTANT PRAISE. David in the midst of his troubles prays, "Consider and hear me, O Lord my God : lighten mine eyes, lest I sleep the sleep of death," &c. As he prays, the clouds that darkened his soul break into sunshine—the notion that his Maker was forgetful, unkind, and indifferent, passes away as unhealthy mists, and God appears to him as He really is, as an object of boundless trust and exultant praise. "I have trusted in thy mercy ; my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me." Thus David, who begins this short Psalm with the distressing moan of sadness, closes it with a jubilant hymn of praise. What has wrought the change? Prayer. Prayer changes the night of the soul into morning, the discords of the soul into music, its dark and chilly November into a sunny and life-giving May.

CONCLUSION. On the whole, three lessons may be learned.

First : *The power of external circumstances to disturb the soul.* Whoever the enemies of David were at this time,

they had sufficient force to throw his whole soul into poignant distress. Whilst man need not be the *creature* of circumstances, it is impossible for him not to feel their influence. Physical suffering, social bereavements, frustrated plans, secular losses—these must ever affect the spirit even of the strongest and the best of men. Though the gallant ship may have a propelling force and a nautical skill on board to enable her to cleave her way against the strongest headwinds and the mightiest billows towards her destined port, still she cannot fail to quiver and to plunge amid the fury of the elements. And though the human soul is invested by its Maker with a force and a skill to enable it to control external circumstances and to subordinate the most hostile to its own purpose, it cannot fail to be affected by them, and often stirred to the very centre of its being.

Secondly: *The rapid changes which occur in the mood of the soul.* How swiftly David seemed to pass from the dark to light. He begins the Psalm in gloom, he ends it in sunshine. The soul, like external nature, has its seasons, but its alternations are far more rapid. It can pass from winter to summer in a bound; spring with a thought from the lowest to the highest temperature. Peter in one hour says, "Though all men deny thee, yet will I never deny thee." The next hour finds him an impious recreant. One single thought can bear the soul as on the pinions of an angel into sunny realms, and the next like a millstone can drag it into nether deeps. The rapid changes to which these natures of ours are subject should urge us to make God our centre and our stay. "Hold thou me up, and I shall be safe."

Thirdly: *The influence of prayer to elevate the soul.* Prayer brought David into true ideas of God, and joyous feelings towards Him. With the hand of prayer Israel's afflicted monarch now disrobed the Eternal of all that was dark and terrible in aspect, and invested Him with the attributes of paternal tenderness and love. Prayer is the power that changes the whole horizon of the soul, sweeps away the nocturnal clouds, and brings out the bright stars of God.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Exultant Praise.*

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Ephes. iii. 20, 21.

ANNOTATIONS.—"*Unto him that is able to do exceeding abundantly above all we can ask or think.*" There are two forms of expression here—*τῷ ὑπερ πάντα ποιῆσαι δυνάμεν*: to him that is able to do beyond all things, or, more than all things. What higher thing could be said of the Eternal? But the apostle strives to say something more than this, and he adds, *ὑπερ ἐκπερισσοῦ ὧν αἰτοῦμεν ἢ νοοῦμεν*, exceeding abundantly above all we ask or think. Ellicott renders it, "above and beyond what we ask or think." "*Ask or think!*" We can ask a deal, but we can imagine more. Thought can take a wider range than prayer.

"*According to the power that worketh in us.*" *Κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν*. The in-working power is that of the in-dwelling spirit. (Rom. viii. 20.) The measure of the Divine capacity to help us is only limited by the desires that the in-dwelling spirit generates in us.

"*The glory*" (*ἡ δόξα*). This either means his praise or his perfection. The glory of a being consists in the perfection of his character; the

praise of a being is the practical recognition of his excellence. "To him be glory," may mean either, let Him be praised, or let his glory be acknowledged, which is in truth the same thing.

"In the Church." ἐν τῇ ἐκκλησίᾳ. Reminding them that they belonged to the community in which alone the true glory of God could be developed, realized, and acknowledged. (*Wilkinson and Webster.*)

"By Christ Jesus." ἐν Χριστῷ Ἰησοῦ. Some, with Luther, connect this with the Church and render the phrase in the Church which is in Christ Jesus, meaning Christ Jesus. Others connect the expression with "the glory." Christ Jesus being regarded as the revelation of divine glory.

"Throughout all ages, world without end." εἰς πάσας τὰς γενεὰς κ.τ.λ. "To all the generations of the age of ages." (*Ellicott.*) Some render this unto all the generations of the eternity of eternities, or the eternity of ages. It is difficult to conceive of language which can convey with greater force the idea of eternity than this.

HOMILETICS.—The passage leads us to consider the subject of *religious praise*.

WORSHIP as a human service on earth consists of *prayer and praise*. The latter is a higher service than the former. It is in truth its highest end, and its completest answer. In the preceding verses Paul *prays*, here he *praises*. He passes from asking to adoring. The text leads us to consider religious praise in relation to the Object, the Church, the Redeemer, and the Ages.

I. In relation to the OBJECT. He is here represented in his *absolute and relative* capacity for helping man.

First: In his *absolute* capacity. "He is able to do exceeding abundantly above all that we ask or think." (1.) Men can *ask* for much. They can ask for ages of blessedness, paradises of beauty and of bliss. (2.) They can *think* of more. Imagination transcends desires. We only ask for what we desire; but we can conceive of a universe of things which it has never entered into the heart to crave for. But the divine capacity to give is "exceeding abundantly" beyond the power of asking or of thinking. Nay, it is "*beyond all things*": all things that *ever have been*. It is greater than the universe. All things that *ever will be*: the *possible* with God will always be greater than the *actual*. How great is God's capacity for helping! What a God does the Gospel give us to love, worship, and adore! And

yet, strange to say, finite though we be, no God of meaner type could match the measure of our souls.

Secondly : In his *relative* capacity. "According to the power that worketh in us." Infinite as is his capability to help, his power to help *us* is determined by the nature and measure of those spiritual aspirations and cravings which the power of his grace within us has produced. Unless we desire knowledge He cannot enlighten us ; purity, He cannot purify us ; pardon, He cannot pardon us ; spiritual strength, He cannot strengthen us. Our moral contractedness limits his power to help us. As the indolence of the farmer limits those fructifying influences of nature that would yield to him a golden harvest ; as the stolid ignorance and base sensuality of the people limit the influence of the genuine reformer to raise the millions in the social and political scale ; as the dulness or idleness of the pupil limits the power of a great teacher to enrich him with the treasures of knowledge, so the moral contractedness of the heart limits the power of the Holy One. He cannot do many mighty works for us, because of our unbelief.* It is according to the power that worketh in us "that God's power to help us is determined. The text leads us to consider religious praise—

II. In relation to the CHURCH. "In the church," &c. The Church is a company of redeemed men ; part of which is in heaven and part in various portions of the earth. Why does Paul single out the Church to praise and adore the great God ? Because the Church is under *special obligations to do so*. All things in heaven and on earth, from the lowest to the highest creature, should praise their Maker. "Let every thing that hath breath praise the Lord." But the duty of *redeemed* souls to do so transcends in urgency that of all others. He has not only created them and preserved them, but he has *redeemed* them, and redeemed them not with "corruptible things—such as silver and gold—but with the precious blood of Jesus Christ." For them his only begotten Son became incarnate, suffered, bled, and died. For them the Holy Spirit is in constant operation. All things work together for *their* good. None have engaged so much of the Divine attention as they ; none have been re-

* See HOMILIST, vol. iii., second series, p. 579.

cipients of such divine mercies as they ; none are so deep in debt as they. Their hallelujahs ought to be more fervid, more enthusiastic, more incessant than any that echo through the hierarchies of heaven. The text leads us to consider religious praise—

III. In relation to the REDEEMER. “By Jesus Christ.” Why should Paul identify the work of the Church with Christ? Why does he ascribe glory to the eternal by Him, or in Him? Two reasons may be suggested.

First : *Through Christ man is made to see the glory of God.* He is the revealer of the moral glory of God to the soul. “We beheld his glory, says the apostle, the glory as of the only begotten of the Father full of grace and truth.” “He himself is the brightness of his Father’s glory. Where but in Christ can man see the moral glory of God ; the glory not of mere intellect, power, or outward goodness which you have in nature, but the glory of tenderness, mercy, forbearance, purity, rectitude, faithfulness, boundless compassion? Where Christ is not, God’s glory is not seen. Another reason suggested is—

Secondly : *Through Christ man is brought into sympathy with the glory of God.* God who commanded the light to shine out of darkness hath commanded it to shine upon our hearts to give us the light of the glory of God in the face of Jesus Christ. “He it is that inspires, enamours, and transports the soul with the glory of God.” Human worship must ever be in connection with Christ. He loved us and gave Himself for us. The text leads us to consider religious praise—

IV. In relation to the AGES. “Throughout all ages, world without end. Amen.” This implies—

First : *That God will be for ever.* Were He not to be for ever, worship would not be for ever. He is eternal. “From everlasting to everlasting thou art God.” “He inhabiteth eternity.” “One day with Him is as a thousand years, and a thousand years as one day. This implies—

Secondly : *That the Church will be for ever.* The redeemed will never cease to exist. They are to live from generation to generation, through endless ages. This implies—

Thirdly : *That the reasons for praise will be for ever.* God's infinite excellence, his redemptive and fatherly relation to the Church, and the communications of his love are the grand reasons for praise, and these will be for ever.

CONCLUSION. What a sublime destiny is that of the redeemed ! Genuine religious praise is the heaven of the soul. It is that in which all the "powers find sweet employ." It is that which brings the whole spiritual man within the glow and the sunshine of the Fatherhood of God. Praise is not the "service of song," as it is called, it is the spirit of life. It is not until all the activities of our being chime in one triumphant and succeeding psalm that our destiny is realized.

Germ of Thought.

SEMINAL SKETCHES OF DISCOURSES ON CHRIST'S LETTERS TO THE SEVEN CHURCHES OF ASIA MINOR.

By the late Rev. CALEB MORRIS, and taken down in shorthand as preached.

(No. I.)—INTRODUCTION.

SUBJECT: *Things Common in all the Letters.*

"What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev. i. 11.

Analysis of Homily the Eight Hundred and Sixteenth.

BEFORE I proceed to analyse each letter, indicating the peculiarities of each, I shall state certain things which are *common* to them all.

I. CHRIST SUSTAINS A COMMON RELATIONSHIP TO THEM ALL. First: *It is the relationship of authority.* "In the midst of the seven golden candlesticks there was one like unto the Son of Man." He holdeth seven stars in his right hand. The

Scriptures everywhere speak of Christ as being supreme in all spiritual and Church matters. At no time has this subject been of greater importance than it is now. There are false authorities in the modern Church. All these letters represent Christ as the only Lord in the kingdom of souls.

Secondly : *It is the relationship of oversight.* In all the letters it is said, "I know thy works." "Works," here, do not mean mere external conduct, but the elements of all character. Christ knows all churches, reads their inner heart, sounds the depths of their impulses.

Thirdly : *It is the relationship of moral discipline.* In all the letters there is commendation, rebuke, promise, threatening. He, by the dispensation of his truth and grace, acted in these Churches, and acts in every Church as the great culturing agent. His spiritual providence and power run through all.

II. CHRIST SPEAKS THROUGH THEIR "ANGELS," OR MESSENGERS, TO ALL. "Unto the angel of the church," &c. Angel means messenger. The Scripture uses it to imply a *thing* as well as a person, and sometimes as the person of men as well as the person of celestial intelligences. Some think, that here it is used to represent the chief pastors of these Churches. Who they were I know not, it is through them Christ speaks to the people. I venture to suggest, however, that it is not bishops, elders, or pastors that are referred to, but some common officer who acted as secretary to the Church, brought and conveyed the letters which Christ addressed to them. The general truth, however, is that Christ speaks to man through man.

III. CHRIST PROMISES GREAT BLESSINGS TO THE VICTORIOUS IN ALL. In each letter it is said, "To him that overcometh, I will give," &c. Why is this? Why are such blessings promised to the victorious in all these Churches? Because all these Churches were in trial and great suffering, and were in danger of giving up. The following lessons I learn from this—

First : *The resistance of evil is the characteristic of all Christians.* Other men may speak against evil—condemn evil in words ; but the Christian *resists* it.

Secondly : *The resistance of evil must in all cases be personal.* To be supposed that there can be any social or eccle-

siastical resistance of sin as sin is a delusion. It is to *Him* "that overcometh," not *it*.

Thirdly : *That the resistance of evil is a matter of difficulty.* Every warfare implies difficulty, peril, enterprise, perseverance, and so forth. But the personal war against evil is of all warfares the most trying. Though difficult, it must be done.

Fourthly : *That the resistance of evil, though difficult, may be achieved.* "To him that overcometh," &c. Thank God, in the case of every man evil may be overcome, and the triumph is one of the most glorious and blessed in the history of intelligent beings. Is the conflict trying, is the resistance painful? Yes, but in proportion to the pain is the splendour and the blessedness of the triumph. Mark, it is not to the mere intending, not to the mere struggling, but to the *victorious*.

IV. CHRIST DEMANDS ATTENTION TO THE VOICE OF THE SPIRIT IN ALL. "He that hath an ear to hear let him hear what the Spirit saith to the churches." The common relationship of all the Churches to Christ. His method of transmitting knowledge to all the Churches, the glorious promises given to the victorious in all the Churches, He requires shall be attended to with earnestness. "He that hath an ear," &c. Ephesus, Smyrna, Laodicea, Pergamos, Philadelphia, Sardis, Thyatira, read these letters, read them earnestly, devoutly, practically. The "spirit." What spirit? God. God in Christ's ministry.

THE BYEWAYS OF THE BIBLE.—No. XIII.

SUBJECT : *The sufficiency of the Gospels.*

“The world itself could not contain the books that should be written.”
—John xxi. 25.

Analysis of Homily the Eight Hundred and Seventeenth.

THIS Gospel is believed to have been written the last of all the New Testament Scriptures ; and this particular chapter is supposed by some to have been added a considerable time after the rest of the book. The language of our text agrees very well with this view. We can imagine the patriarch apostle thus winding up for a new generation his account of the generation before them. And we can understand, as he called to mind in so doing, the great days of his youth, the events, the companions, the central Figure of those glorious times, and the impossibility of telling all that took place—how the flowing tide of memory would be too full for his heart, and how he would labour to say something which, by its very superabundance of emphasis and energy, should teach the superabundance of his thoughts. It is like that description of the cities of ancient Canaan as “walled up to heaven.” No deception was intended, none was effected, by those words. They simply served to convey the strong impressions of one set of minds, in a forcible manner to another—which is very much, in truth, what words ought to do. So with the words of our text. There is no childish reference, of course, to the actual size of the world, or to the number of books it would hold. There is, simply, a rather uncommon but most effectual way of putting an almost unparalleled truth. No weaker language would have sufficed to carry what the apostle wished to convey.

We may employ the text, thus understood, to suggest two interesting lines of inquiry. Supposing a complete biography of Christ to have been committed to writing, let us consider its enormous magnitude, in the first place, and its exceeding cumbersome in the second.

I. THE ENORMOUS MAGNITUDE OF SUCH A BIOGRAPHY. In every other life there are many transactions the narration of which would

really add nothing to the completeness of the biography. There are many things in the experience of all of us which are like the blades of grass in a field. To distinguish every such blade in a picture would rather impair its completeness than promote it ; and would give us a picture, in fact, not of the field but of the grass. But things were otherwise with our Lord. There was nothing intrinsically unimportant in the abundant field of his life. Every miracle, discourse, parable, prayer, question, reply, action, gesture, look, was worthy of a picture by itself. A strictly complete picture, therefore, of his whole life would have been a complete collection of all these. Instead of a few miracles sparsely selected, and outlined rather than described—a few parables, public discourses, and private conversations, treated in much the same way—a few examples of suffering, and one prayer (John xvii.), similarly portrayed to the eye—instead of this summary, this brief glance of a few, we should have had a succession of “full lengths” of them all. And what would it have amounted to if we had ; what a series of gospels, what a succession of volumes, what an enormous library, in a word !

If this appears at all an over-statement, take a specimen case. Consider that conversation, *e.g.*, which took place on the well-known journey to Emmaus. We may assume that conversation to have continued during the eight miles of that walk, consequently, for about the space of two hours. Now we know that a sermon or lecture which occupies half an hour in delivering, usually “makes up” as a small tract or pamphlet, if fully written out. It follows, therefore, that this one conversation, minutely and completely recorded, with all necessary accessories and details, would make a pamphlet just four times as large, in fact, a small book. It is a simple matter of multiplication to go on with this thought. If those two hours required a volume, how many would be required for a day ? How many for the seven days of one week ? Something like seven times six, I suppose, at the least. And so on, in just the same way, for the fifty-two weeks of one year—more than fifty times forty, or two thousand. But it is unnecessary to say more—unless it be, perhaps, just to touch on the pertinent additional thought that there are many things which it takes a longer time to describe than to do ; and that, in certain respects, therefore, the above calculations are

rather under the mark than above it. Altogether, without laying any undue stress on what is meant by completeness, and without including in any detail our Lord's thirty years of preparation for the ministry, we see that anything to be called a complete biography of Him would be really a library in itself.

II. THE EXCEEDING CUMBOUSNESS OF SUCH A BIOGRAPHY is easily seen. For the sake of irreproachable fairness in this matter let us take the lowest ground in our power. Let us suppose it possible to have comprised such a work—a work relating “all things that Jesus did”—in one thousand volumes of fair size. Let us suppose these volumes, all of them, committed to writing by some man, or rather, by some band of men, in those days. That would be only the first step when achieved. To make that first step of real service it must be followed by many others, each as laborious as itself. Many thousand copies of those thousand volumes must be written out, compared, corrected, and circulated amongst men. We are speaking, now, of the days before printing, of the many tumultuous centuries that elapsed before that art of writing by machinery (which it really is) was invented. But even that wonderful art itself, with all its recent prodigies of improvement, only touches one corner of the difficulties of the case. Supposing the mere physical difficulty of making a sufficient number of copies to be thus overcome, the pecuniary difficulty, first, of producing, and then of purchasing them, would still remain, though in a measure diminished. And the whole of the enormous difficulty of translating—of translating such a colossal work into all the unnumbered tongues of the unnumbered tribes of mankind, would be undiminished by an atom. No powers possessed by man could disperse it amongst men.

Again, even supposing this dispersion accomplished, at least as much more would remain to effect. You have only given a man the means of instruction when you have put a book in his hands. To make him possessor of the instruction itself, he must grasp the contents of the book with his mind. But who amongst men could succeed in so doing with any such work as we have described? Many men would lack the leisure even to peruse it once through; many would forget one part in read-

ing the next ; few, if any, would carry all in their minds ; most would partake of too much to digest any. For the amount of instruction we receive, it must be remembered, depends not on one thing but on two. It is easy to give too much teaching, to sow too much seed in a bed, to pour too much light on the eyes, to speak too loud to be heard. The amount of instruction that reaches the learner, not the amount that proceeds from the teacher, is the true gauge of success in this matter. And for this two separate things, as we said, are required—good seed and sufficient root for it, clear light and commensurate sight. Otherwise you do harm and not good. If the light is too strong for the sight, it does not enlighten, it bewilders. Just so, if the instruction is too much for the capacity, it does not instruct, it confounds. And surely such an amount of instruction as we have been speaking of would be too much for man's use. It is simple truth to make the assertion, that there would not be room for it in the world !

Let us see, from the whole, the extreme difficulty of making any real improvement in God's Word. There is wisdom as well in its limits, as in its matter and its form. Some persons have made the calculation, that, in this world as known to us now, animals of a much larger size than its present inhabitants would not be able to survive. Their own bulk and weight would overwhelm them. The kingdom of grace may be believed to resemble the kingdom of nature on this point. Things are suited in both in God's wisdom to the state of things around them. The world and its inhabitants, the Bible and its readers, are constructed for one another. Longer Gospels, and more copious histories, and books (if such books could be written) which should leave nothing unrevealed or unexplained, would be too colossal for our scanty powers and short lives. We should be crushed, as many men are, by their own learning, we should be "blinded by excess of light," we should die of repletion, if we had them. It is enough, and more than enough, if we employ the light that we have. For that is the way, in God's mercy, to be prepared for the wider knowledge, and deeper instruction, and brighter light, of "the inheritance of the saints." It is the only way, too !

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THE FOREIGN PULPIT.—No. XIII.

SUBJECT: *A New Year's Greeting.*

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. xiii. 14.

Analysis of Homily the Eight Hundred and Eighteenth.

IT is becoming to begin the new year with a New Year's greeting. I can wish you nothing better. God can give you nothing higher than that which is contained in these words of the apostle. Wishes are often words without feeling, would that they were always *prayers*, especially when uttered from this place; then would the hearts of preacher and hearer open like two floodgates, out of which life, strength, and love would flow from one to another.

First of all, a word about *greetings*. They are wishes in a brief form. Men wish one another what they regard to be best. Hence the different greetings of different peoples. Hence the remark that from the greetings of a people you may infer their national character. *And from the greetings of the people of God you may know their national character.* In Greece, where Paul travelled so much, the common greeting was, "joy be with you." We often give a similar greeting, for men still wish, as ever, for themselves and others joy and happiness. But may we wish joy to such a man? Is there real reason for his being joyful? What avails it to wish joy where the true ground of joy is wanting—where joy rests on no sure or permanent foundation! The people of Greece were heathen, and voluptuous, worldly, and pleasure-seeking. Their joy was short, ending with life, and buried with the body. A gloomy thought? Yes, to the contemplative man; but not to the trifling, who say, "let us eat and drink, for to-morrow we die." The Christian's joy is permanent, because the rock on which it rests cannot be overthrown. We may wish him joy because his joy is "in the Lord."

The apostle James uses this popular greeting. He begins his epistle with "greeting," or "joy be with you," and explains his greeting thus, "count it all joy when ye fall into divers tempta-

tions." Strange sounds these on worldly ears. Paul goes even farther, and sets forth the true ground of Christian joy in these words, "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

The question is often proposed as to where we find the doctrine of the Triune God expressly taught in Scripture. Expressly only in one place, where we are bid baptize in the name of the Father, Son, and Holy Ghost; but the consciousness of this truth must have lain deep in the apostle's mind, for it finds expression in many ways without design. Holy men of faith have felt its presence in many passages where it is not formally expressed, for the making of *formulae* was no part of the apostolic vocation. Like their master, they went about to kindle fire in the hearts of men, and that fire became to thoughtful men a light, and then they have reduced to system the truths which have kindled in their hearts. Our text points to the doctrine of the Triune God. You will notice that the *grace of the Son* is placed first, and not *the love of the Father*. Why is this? The apostle was thinking of the way from earth to heaven, and not of that from heaven to the earth. Hence he begins with the Mediator, who said of himself, "no man cometh unto the Father but by me." If we can say, "the Son is mine," we can also say, "the very heart of God is mine." This is why he speaks of the grace of Christ first, and adds, as the immediate consequence of that, "the love of the Father, and the communion of the Holy Ghost."

This is the choicest of greetings, for it contains the three choicest of the Christian's treasures. How often Christian thought runs like this—how much of the love of the Father we have received, and how much of the grace of the Son and of the communion of the Spirit we need.

Looking back on the past year, is your first thought of *what the love of the Father has done for you*? That depends upon whether your eye has been opened by the Spirit of God, or not. The thoughts of the unenlightened man soon run out in looking back, but the enlightened Christian sees no end to the good things God has given. Do you know whence this difference arises? It has a threefold source. First: the unenlightened man is not conscious of the bond by which everything on earth

is bound to heaven ; accordingly he receives the blessings of everyday life as though they came of themselves. He does not see that there are no good things except those which the merciful hand of a loving Father shares out from the treasure chamber of heaven. The awakened man is ever conscious of Him who "upholdeth all things by his mighty hand." The bread upon his table, the clothing on his body, the rays of light from above, are all gifts of that Lord who causes *his* sun to shine on just and unjust, on those who know it is his sun, and on those who never think of it. It is a sure sign of a vigorous inner life to recognise his hand in common daily gifts. Secondly : The unenlightened man has an eye to appreciate those gifts only which appeal to the senses. With the awakened man, the kingdom over which the love of the Father rules begins, as it were, where the five senses fail us—the inner world with its numerous voices, with its ever-varying experiences, and its impulses from above. Thirdly : Our gratitude goes no farther than our humility ; if there is no humility there will be no gratitude, because gratitude implies some feeling of subordination. While the one asks, with no feeling of thankfulness for the gifts, "why are they not more and better ?" the other, with cheerful eye and bounding heart, is ever asking afresh, "why so much and to me ?"

The gratitude of the awakened Christian brings its own reward. The more we receive from the Divine love, the more pledges we have of that love ; so that the grateful believer has proofs and pledges of the love of his Father in his daily bread, and the daily showers, as well as in the grace that quickens his soul. This is a cheering thought. But tears of sadness start as the thought of the Father's faithful love suggests at once the child's unfaithfulness. If we do not close our days, at least we should our years with careful self-scrutiny. Are we not told (1 Cor. xi. 31), that if we judge ourselves we shall not be judged ? The year would be well closed in going over all the deeds of unrighteousness, uncharitableness, pride, faintheartedness, that lie scattered along the way behind us—the wasted hours, the omitted duties, &c. You would have many complaints to utter against yourself, but they would all express one thought, that you have not loved God as you should. Whatever our

special sins, there is one root-sin with us all, our coldness towards God. This brings into notice another difference between the unenlightened and the enlightened man : while the one may come to hate his feelings, the other hates the motives whence they spring ; while the one condemns his sins, the other condemns his heart.

The greatest sorrow of the child of God is that his heart so little trusts, so little loves, the living God. If faith and love were influential, every moment we should do what God requires ; so that if the proofs of God's love to me do not comfort me, they should humble me the more ; that child is the more blameworthy who, loved much, loves but little. "Knowest thou not that the goodness of God should lead thee to repentance ?" And yet some men feel themselves the more secure in their sins, because God is good.

For all who feel their need of the grace of the Son, a fountain has been opened, and is within the reach of all. The word is, Wash, and be clean. Henceforth a new journey is begun ; what is behind is covered, what is before is ordered.

With this faith in the grace of Christ is connected *the communion of the Holy Ghost*, and its fruits, as the branches are connected with the trunk. If we enter this year with the confidence this faith inspires, we shall go from strength to strength in the growing communion of the Holy Ghost. Yet at its close we shall still need pardoning grace, because the water of life is not a soothing draught. Our consciousness of sin does not cease when pardon comes ; it only assumes another form ; the sting of anguish is gone, but has not the sting of love taken its place ? Is there no remembrance of forgiven sin in our gratitude ? Many noble families bear as their arms symbols of the position from whence they have sprung, as the harrow, the chisel, and the axe. It is so with the nobility in God's kingdom. The children of God do not forget that they have sprung from a poor people, and that grace has given them the patent of nobility. The only sting that is left is love, and after every fresh forgiveness the feeling of gratitude becomes warmer and deeper, and the more of this feeling, the more shall we have of the communion of the Holy Ghost as a power to sanctify. Life becomes an outflow of gratitude. As Paul says, "be rooted and built up in him, and

established in the faith as ye have been taught, abounding therein with thanksgiving." The life of a man to whom much has been forgiven becomes, by gratitude and thanksgiving, a communion of the Holy Spirit. Christ said to Simon of the woman, "to whom little is forgiven, the same loveth little," &c. Her love to her Lord, the noblest fruit of the communion of the Spirit, showed that she had many sins forgiven. Strive after the power of a new life *by thankfulness*—nothing is more noble and beautiful—nothing surer of future bliss.

DR. THOLUCK, of Halle,
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 By R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT: *Real and Fictitious Holiness.*

"For ye are not under the law, but under grace."—Rom. vi. 14.

Analysis of Homily the Eight Hundred and Nineteenth.

IN the verses immediately preceding, the apostle states that one of the results of the Gospel is the production of a real and not a fictitious holiness in believers, "for," says he, "ye are not under the law," &c. Here, then, he lays down an important Gospel principle, a principle which contains in it the whole scheme of salvation. Inquire we, then, in what respects Christian believers are "not under the law, but under grace."

I. WE ARE "NOT UNDER THE LAW, BUT UNDER GRACE," AS THE MEANS OF OUR JUSTIFICATION. The *office of the law* is to inform us of sin, and of its penalty. It pronounces upon us a sentence either of acquittal, or of condemnation. If innocent, the law acquits. "The man that doeth these things shall live by them." But, if transgressors, then the sentence is one of condemnation. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." But we are all transgressors. (Rom. iii. 10, 12.) Hence, justification by the law is impos-

sible. "Therefore by the deeds of the law shall no flesh be justified." *The office of grace* is to provide a means of justification for sinners. With the just the Gospel has nothing to do, for they do not stand in need of grace. Thus our Lord said, "I am not come to call the righteous, but sinners to repentance." *For sinners*, then, grace provides the means of justification. In answer to the despairing cry, "O wretched man that I am, who shall deliver me from the body of this death?" the reply is made, "I thank God through Jesus Christ our Lord." Upon his "*believing in the Lord Jesus Christ*," the sinner is justified. "Therefore we conclude that a man is justified by faith without the deeds of the law." But let us not suppose that justification through grace leaves us in the same moral condition as it finds us. In a book recently published, the following statement is made: "The Lutheran dogma of justification by faith practically amounts to this; it makes no matter at all what actions a man does, or what life a man leads, if only he can say that he has faith, and feels a conviction that the merits of Christ are imputed to him, he is sure to be saved."* In reply we say, such a statement is a mere caricature of the doctrine of justification by faith. True, it is the *sinner*, not the saint, who is justified. "To him that worketh not but believeth on him that justifieth the *ungodly*," &c. But, it is also true that at the same time as we are justified, we are *made just*. The instrument of justification transforms our moral nature; for the faith that justifies is not mere belief, but trust; it is not a thing of the head, but of the heart. "With the heart man believeth unto righteousness." It is such a faith as causes us to yield ourselves to Christ—to be his, to do his will, reposing upon his sacrificial merits. "Abiding" thus in "the true vine," sanctifying grace flows into the heart, making us "new creatures in Christ Jesus." Hence, the justified are the just. "For sin shall not have dominion over you, for ye are not under the law, but under grace."

II. "YE ARE NOT UNDER THE LAW, BUT UNDER GRACE" AS THE STANDARD OF CONDUCT OR THE RULE OF LIFE. Though we

* Essays on "The Church and the World."

live in the nineteenth century of the Christian religion, there are still Judaizers to be found in the Church. There are many who consider the moral law of Moses as the standard of conduct or the rule of life. Very clearly, however, did our Lord teach otherwise—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," *i.e.*, to *complete*. But if He "completed" them, He necessarily *superseded* them, by teaching something further and higher. Illustrate the matter by the learning of any one of the sciences. At first certain primary truths are taught—afterwards more exact and higher truths are taught which supersede those which were first learned. Even so the Gospel teaches a morality which is of a purer order, though not antagonistic, and which, accordingly, supersedes that of the law. The apostle also describes the law as standing in the relation to the Gospel of a shadow to its substance. "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon," so far he refers to the Ceremonial Law; "or of the Sabbath days," here he refers to the Moral Law, a part being put for the whole, "which are a *shadow* of things to come; but the *body is of Christ*."

Several instances are given by Christ of the superiority of the Gospel morality to that of the Law. For example, the Law forbids *murder*—the Gospel forbids *anger and reviling*. (Matt. v. 22.) Again, the Law forbids *adultery*; the Gospel forbids *lust and lasciviousness*. (Matt. v. 27, 28.) Again, the Law forbids "taking the *Lord's name* in vain; the Gospel forbids *oaths of any kind*—"Swear not at all." (Matt. v. 34, 37.) And so we might go on illustrating the superior morality which the Gospel enjoins, in the case of every one of the commands of the Moral Law. All of them, however, go to show that the Gospel standard of morality consists of the Law in its *spiritual significance*. Thus, as a rule of life, "ye are not under the law, but under grace."

"III. "YE ARE NOT UNDER THE LAW BUT UNDER GRACE," AS THE EMPOWERING INSTRUMENT WHEREBY WE FULFIL THE RULE OF OUR LIFE. At first sight it seems as if "grace" were a more rigorous dispensation than the Law, seeing it requires a morality

so greatly superior to it. But this, thank God, is not so, inasmuch as "grace" affords us the needful power to fulfil the rule of life which it enjoins.

1. This it does, (1), *by conferring upon us a nature corresponding to its requirements.* Our Lord summed up the requirements of the Gospel in one word, viz., love. (Matt. xxii. 37, 40.) The apostle, too, says, "Love is the fulfilling of the law." Now this is the grace which is bestowed upon all who are "not under the law, but," &c. "The love of God is shed abroad in our hearts," &c. If our hearts be "love," we must fulfil that rule, the sum and substance of which is love. As the needle points to the pole, as the sunflower turns its bosom to bask in the rays of the sunlight; as the vessel obeys its helm; as water seeks its level; so the heart which is filled with love naturally fulfils the law of love. "Begetting in the soul a new personal love to Himself, practically supreme, Christ establishes in it all law, and makes it gravitate by its own sacred motion towards all that is right and good in all particular cases. This love will find all that is good by its own pure affinity, apart from any mere debates of reasons, even as a magnet finds all specks of iron hidden in the common dust."

2. Those "not under the law, but," &c., are, moreover, empowered to fulfil the Gospel standard of morality *through that Divine strength which is supplied by the Holy Ghost.* Not only is a corresponding nature bestowed, which is like a perfect machine, but the Holy Ghost is given, who is as the steam which supplies the motive power. "I will put my Spirit within you, and cause you to walk in my statutes," &c.

TWO LESSONS. (1.) *Warning to the sinner.* This "grace," of which we have been speaking, is free for all. "The Spirit and the Bride say, come," &c. Therefore if we continue in sin, we shall be "without excuse." Besides, the freeness of the grace involves proportionate guilt and punishment. "But that servant who knew the Lord's will, and prepared not himself, shall be beaten with many stripes." "See that ye refuse not him that speaketh, for if they escaped not," &c. 2. *Encouragement to the penitent.* You have striven to live godly; but you have failed. Why? Because you have been "under the law, and not under grace." Exercise patient trust in

Christ, and then the needful grace to enable you to live according to the requirements of the Gospel will assuredly be given.

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W. SPENSLEY.

SUBJECT: *Prayer.*

“And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”—1 John v. 14, 15.

Analysis of Homily the Eight Hundred and Twentieth.

CHRISTIANITY is the science of living as God wills. It furnishes all the pre-requisites necessary for every stage of its progress, and in its operations affords such demonstrations of its superior value, as to secure a desire for its ultimate result. Its whole system of means, instructions and helps, are consecrated to this end. Its revelations, precepts, and promises, have all a definite aim, and are explanatory of its intent and purpose. The text is one only explained in the light of a religious experience, founded on an intelligent apprehension of the mind of God, as He has revealed Himself, in connection with the faith which is of his own operation. It is a passage, we fear, often misunderstood, abused and perverted, yet when examined in the light which the analogy of truth throws upon it, affords a large amount of comfort and instruction. *Observe,*

I. PRAYER IS THE EXPRESSION OF CONFIDENCE IN GOD. In general, the language of *want, desire, and necessity.* Specially, the language of the soul enlightened by the Spirit of God to discover its necessities, and to desire what the Divine bounty has provided for it. It is *intelligent, discriminating, definite*—embracing the exercise of faith in the Divine purpose, and in the Divine integrity.

II. OUR PETITIONS, EMBODYING THE SOUL'S CONFIDENCE, ARE REGULATED BY GOD'S PROMISE AND WARRANT. His will as revealed. *Precepts* concerning our progress in holiness to which

everything else is subordinate, his glory, and the interest of his Church.

Promise, aid to ourselves—deliverance—support—comfort—spirit to the Church—conversion of sinners—progress of truth. *Promise*—revelation of Divine intention, in relation to the moral progress of the soul. Points out the position, and helps to attain it—*ground* of faith and *measure* of trust—God hath *said*—then faith may *confide*.

III. FAITH BRINGS WITHIN THE RANGE OF OUR EXPERIENCE THE BLESSINGS WE THUS DESIRE. Faith, not an opinion, nor a bare persuasion, but an intelligent, active principle. First: *Apprehending the good promised and sought*. Secondly: *By its moral influence it prepares and qualifies for the enjoyment of the promised good*. Thirdly: *The love thus relying on the promise, becomes conscious of the blessings bestowed*. An apprehension of good promised—definite faith—strong desire—purpose—seeking God's glory—will bring us to the realization of God's promises, and the work of religion will harmonize our actions with the Divine will.

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Variations on Themes from Scripture.

(No. VI.)

SUBJECT: *Part Knowledge*.

“**W**E know in part,” said the apostle; who, therefore, prophesied in part; always with the assurance that when that which is perfect is come, then shall that which is in part be done away. Meanwhile we see through a glass darkly, through a medium obscurely—“now I know in part.”

If so it was with him that once was caught up into the third heavens, much more with his readers. For we are but of yes-

terday, and know nothing. "Behold, God is great, and we know him not." At the height of our knowledge we can but fall back upon the old saying, "Lo, these are parts of his ways; but how little a portion is heard of Him!" And when we consider the heavens, the work of his hands; the moon and the stars, which He hath ordained; the earth beneath, the ocean round about, the waters under the earth, the pent-up fires within it; verily He is a God that hideth Himself still, and that revealeth but a portion of his work, clouds and darkness covering the rest. His thoughts are very deep; and what is man that he should know them, or the son of man that he should find them out unto perfection? From the topmost pinnacles attained by science, he can see but the utmost part of them, and cannot see them all.

Locke argues the intellectual and sensible world to be in this perfectly alike: that the part which we see of them holds no proportion with what we see not; and that whatsoever we can reach with our eyes, or our thoughts, of either of them, is but a point, almost nothing, in comparison with the rest. Shall he whose birth, maturity, and age, as Beattie has it, scarce fill the circle of one summer day—shall the poor gnat conclude nature in collapse because of a passing cloud, not transparent to the insect's vision?

"One part, one little part, we dimly scan
 Through the dark medium of life's feverish dream;
 Yet dare arraign the whole stupendous plan,
 If but that little part incongruous seem:
 Nor is that past perhaps what mortals deem;
 Oft from apparent ill our blessings rise;
 O then renounce that impious self-esteem,
 That aims to trace the secrets of the skies;
 For thou art but of dust; be humble and be wise."

Freethinking Lord Shaftesbury begins a section of his "Characteristics" with the remark, that when we reflect on any ordinary frame or constitution either of art or nature, and consider how hard it is to give the least account of a particular *part* without a competent knowledge of the *whole*, we need not wonder to find ourselves at a loss in many things relating to the

constitution and frame of the universe. Elsewhere he suggestively observes, that in an infinity of things mutually relative, a mind which sees not infinitely, can see nothing fully ; “and since each particular has relation to all in general, it can know no perfect or true relation of any thing in a world not perfectly and fully known.” And supposing the case of an ignorant landsman presuming to question the details of a ship’s rigging, his lordship breaks out into the apostrophe, “O my friend, let us not thus betray our ignorance, but consider where we are, and in what a universe. Think of the many parts of the vast machine in which we have so little insight, and of which it is impossible we should know the ends and uses ; when instead of seeing to the highest pennons, we see only some lower deck, and are in this dark case of flesh, confined even to the hold and meanest station of the vessel.” There is Mrs. Browning’s usual energy of diction in the exclamation,

“ Ay, we are forced, so pent,
To judge the whole too partially, confound
Conclusions. Is there any common phrase
Significant, when the adverb’s heard alone,
The verb being absent, and the pronoun out ?
But we, distracted in the roar of life,
Still insolently at God’s adverb snatch,
And bruit against Him that his thought is void,
His meaning hopeless.”

The same good Providence, as Madame de Sévigné writes, that governs all, shall one day unravel all ; we poor mortals being, in the meanwhile, so many all but stone-blind and utterly ignorant lookers-on. We suffer, as the author of “Thorndale,” says—there is no doubt about that—and we naturally speak and think under the sharp pang of our present agony ; but the ultimate and overruling judgment which we form of human life, should be taken from some calm, impersonal point of view. “We should command the widest horizon possible. Of the great whole of humanity we see but a little at a time. We pause sometimes on the lights only of the picture, sometimes only on the shadows. How very dark those shadows seem ! Yet if we could embrace in our view the whole of the

picture, perhaps the very darkest shadows might be recognised as effective or inevitable, portions of a grand harmonious whole." How closes Thomson his poem of "The Seasons," drear Winter then his cue?—with the memorable lines :—

"Ye good distress'd!
Ye noble few! who here unbending stand
Beneath's life pressure, yet bear up awhile;
And what your bounded view, which only saw
A little part, deem'd evil, is no more:
The storms of wintry time will quickly pass,
And one unbounded spring encircle all."

The theme of our part knowledge, so strictly cabin'd, cribb'd, confined, is one to which Thomson repeatedly recurs. For instance, in an earlier book :—

"But here the cloud,
So wills Eternal Providence, sits deep.
Enough for us to know that this dark state,
In wayward passions lost, and vain pursuits,
This infancy of being, cannot prove
The final issue of the works of God,
By boundless love and perfect wisdom form'd,
And ever rising with the rising mind."

Again, with emphasis and discretion (as Polonius says) he puts the query :—

"Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?
As if upon a full proportioned dome,
On swelling columns heaved, the pride of art,
A critic-fly, whose feeble ray scarce spreads
An inch around, with blind presumption bold,
Should dare to tax the structure of the whole."

Horace Walpole makes use of a similar figure in one of his three or four thousand published letters: "We are poor silly animals: we live for an instant upon a particle of a boundless universe, and are much like a butterfly that should argue about the nature of the seasons, and what creates their vicissitudes, and does not exist itself to see one annual revolution of them."

“Earth’s number-scale is near us set;
The total God alone can see;
But each some fraction.”*

Addison, in one of his essays, comments on the body of an animal as an object comparatively adequate to our senses, it being a particular part of Providence, that lies within a narrow compass; so that the eye is able to command it, and by successive inquiries to search into all its parts. Could the body of the whole earth, he goes on to say, or indeed the whole universe, be thus subjected to the examination of our senses, were it not too big and disproportioned for our inquiries, too unwieldy for the management of the eye and hand, “there is no question but it would appear to us as curious and well-contrived a frame as that of a human body. We should see the same concatenation and subserviency, the same necessity and usefulness, the same beauty and harmony, in all and every of its parts, as what we discover in the body of every single animal.” To adopt an illustration of Fénelon’s to the same purpose: imagine the letters of a sentence to be so enormous in size, that a man could only make out one of them at a time; in that case he could not read, that is, collect the letters together and discover the sense of them in combination. So it is, argues the benignant prelate, with the *grands traits* of Providence in the conduct of the world at large during the lapse of centuries. It is only the whole that is intelligible, and the whole is too vast to be scrutinised near at hand. Each event in the process of ages is like a separate letter or sign, which is too large for our petty organs, and which is without a meaning when taken apart from the rest. A more vigorous philosopher than the gentle Fénelon compares the universe to a picture, the beauty of which is then alone perceptible when the true stand-point of perspective is taken. There are certain inventions in perspective, or certain beautiful designs, he says, which look all confusion until you either inspect them from the right point of view, or make use of some kind of glass or mirror as the medium of observation. In the same manner the apparent deformities of our fractional side-views, resolve themselves into harmonious unity when the eye is directed aright.

* Owen Meredith: “The Artist.”

Dr. Johnson was in an unwontedly placid and benignant frame of mind, by Boswell's account, when the two stood together, one serene autumn night, in Dr. Taylor's garden, and the sage delivered himself, in meditative mood, of this noteworthy surmise: "Sir," said he, "I do not imagine that all things will be made clear to us immediately after death, but that the ways of Providence will be explained to us very gradually." Be that as it may, few could have been found more ready than the melancholic Johnson to agree that meanwhile, until the day star arise and the shadows flee away,

"The ways of Heaven are dark and intricate,
Puzzled in mazes, and perplexed with errors:
Our understanding traces them in vain,
Lost and bewildered in the fruitless search;
Nor sees with how much art the windings run,
Nor where the regular confusion ends."

It was at a time of national and household tribulation, when darkness that might be felt seemed to encompass altar and hearth, that Joseph de Maistre wrote to a friend in trouble: "Be it enough for us to know, that for everything there is a reason with which we shall one day become acquainted; let us not weary ourselves with seeking out the why and the wherefore, even when possibly they might be discerned." He would have his correspondent bear in mind that the epithet "very good" is a necessary adjunct to "very great;" and that is sufficient: the inference is self-evident, that under the sway of the Being who combines in Himself those two qualities—the *très-bon* and the *très-grand*—all the evils we either suffer or witness must needs be acts of justice or means of reformation equally indispensable. In the declared love of God to man, M. de Maistre found a general solution of all the enigmas that can offend (*scandaliser*, in the New Testament sense of putting a stumbling-block in the way of) our ignorance. "Fixed to one little point of time and space, we are insane enough to refer all to this point; and in so doing we are at once blameworthy and absurd." If De Maistre's collation of the *très-bon* with the *très-grand* resembles the lines of Drummond's hymn beginning,

"Oh King, whose greatness none can comprehend,
Whose boundless goodness doth to all extend,"

so is the scope of his argument at one with what follows :

“Here, where, as in a mirror, we but see
Shadows of shadows, atoms of Thy might,
Still owly-eyed when staring on Thy light.”

What we call this life of men on earth, as Mr. Browning's island-poet has it, is, as he finds much reason to conceive,

“Intended to be viewed eventually,
As a great whole, not analysed to parts,
But each part having reference to all.” *

Pope's well-worked line is of perpetual application,

“'Tis but a part we see, and not the whole.”

So is the avowal of the present laureate :

“I see in part
That all, as in some work of art,
Is toil co-operant to an end.”

To us, as Sir Benjamin Brodie remarks, in one of his psychological discussions, the universe presents itself as an assemblage of heterogeneous phenomena, some of which we can reduce to laws of limited operation, while others stand by themselves, bearing no evident relation to anything besides. We may well, he thinks, suppose that there are in the universe beings of a superior intelligence, and possessed of a greater range of observation, who are sufficiently “behind the scenes” to be able to contemplate all the immense variety of material phenomena as the result of one great general law. Their stand-point may enable them to see a Cosmos, a world of order, where to lower intelligences Chaos alone is discernible, a world comparatively without form and void, with darkness upon the face of its deep. And as with the physical, so with the metaphysical. As with the material, so with the moral.

“Experience, like a pale musician, holds
A dulcimer of patience in his hand ;
Whence harmonies we cannot understand
Of God's will in the worlds, the strain unfolds
In sad, perplexèd minors. . . .

* “Cleon,” by Robert Browning.

We murmur—'Where is any certain tune
Of measured music, in such notes as these?'—
But angels leaning from their golden seat,
Are not so minded! their fine ear hath won
The issue of completed * cadences,—
And, smiling down the stars, they whisper—Sweet." †

FRANCIS JACOX, B.A.

Biblical Criticisms.

Illustrations of Scripture.

"Upon the land of Edom do I cast my sandal."—Psa. lx. 10.

THE action here described is commonly explained by a reference to Ruth iv. 7, where the delivering of a sandal signified that the next of kin, who so delivered it, transferred to the party receiving it a family inheritance, and, with it, a sacred obligation. So Gesenius, Rosenmuller, &c. But as the action in the Psalm is that of a conqueror taking possession of a vanquished territory, it is difficult to see how the historical reference in Ruth explains it. It is to make the same symbolical action denote opposite things; in Ruth, a transference of land; in the Psalm, on the contrary, a taking possession of a country. To be analogous, the language of the Psalmist should denote that he had held Edom, but was about to transfer it to another. Evidently, the Psalm refers to a transaction essentially different from that referred to in Ruth, and illustrates it by a different symbol.

Is the meaning, then, as Hengstenberg represents, that the Psalmist, having said, in the preceding clause, "Moab is my washing-vessel," *i.e.*, a mean vessel in which the feet are washed, here completes the figure, by describing the action of one who has taken off his sandals, and cast them to a menial to be taken

* Completed. *Finis coronat opus*. Children and fools, it has been observed, should not see a work that is half done, they not having the sense to make out what the artist is designing. "The whole of this world that we see, is a work half done; and thence fools are apt to find fault with Providence."—ARCHBISHOP WHATELY.

† Sonnets, by Elizabeth Barrett Browning: "Perplexed Music."

away, or to be cleaned? Or, rather, does not the passage belong to that numerous class in which the ideas of subjection and humiliation are expressed by the act of placing the object humbled under foot? If the latter interpretation be preferred, the following sentence, forming part of the inscription on the tablet discovered by Mr. Harris, of Alexandria, near the castle of Ibrim, in Nubia, and translated by Mr. Birch, (see *Literary Gazette* of September, p. 771) contains an appropriate illustration. "*Amen-em-ap-t*, royal son of Kesh (*Æthiopia*) says: thy father Amen-ra has ordered thee with all life, power, and endurance: he has conceded to thee the South as well as the North; all lands to be submissive to thy spirits, and every country to be under thy sandals." According to Chevalier Bunsen, this inscription is of a date from between 1397 and 1387 B.C., that is, about 300 years earlier than the Psalm.

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"The chief baker said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head."—Gen. xl. 16, 17.

The following extract (from "The Camp and Barrack-Room": Chapman and Hall) describes a living repetition of the royal baker's dream: "In India the generality of animals are much tamer than in these countries. Hawks come up to the very doors, sparrows crowd into the verandahs with their little beaks opened as they pant with heat, and jackdaws will snatch the bread out of the hands of children. The cooks, when carrying victuals on their heads, hold the basket in which the messes are placed with one hand, whilst the other is employed in waving a stick above them to keep away the hawks and jackdaws. On one occasion one of our bobagees forgot his stick; and while proceeding to the barracks, down pounced an enormous hawk, and knocked the dinners of some dozen men to the ground. In the evenings flocks of sheep and goats might be seen proceeding through the jungle to the village, one shepherd going in front, whom they followed whichever way he turned, while another shepherd came behind to see that none of the younger ones straggled, and to carry the weaker by turns." The latter part of this extract will remind the reader of that Good Shepherd who, "when he putteth forth his own sheep, goeth before them, and the sheep follow him, for they know his voice" (John x. 4) and of whom it was predicted, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." (Isa. xl. 11.)

"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."—John xi. 11.

Κοιμᾶσθαι and its correlatives, were often employed by the Greeks when speaking of death; just as by euphemism, the softest terms were commonly adopted by them in relation to the invisible and the immortal generally. But our Lord, in calling death *sleep*, spoke of a fact; a grand truth which He was about to substantiate for one, as a specimen and epitome of what He will ultimately realise for all; thus turning the figures of human speech, dictated by hope, into a glorious reality. In the Lapidarian Gallery in the Vatican is this ancient inscription in rugged characters, and slightly mis-spelt: "Sabini bismum: se vivo fecit sibi in cemeterio Balbinæ, in crypta nova;" that is, "The bismum of Sabinus: he made it for himself during his lifetime, in the cemetery of Balbina, in the new crypt." A "circumstance of note," says Dr. Maitland, "connected with the phrase 'in cemeterio Balbinæ,' is the use of the term *cemetery*, derived from the Greek κοιμητήριον; and signifying *a sleeping place*." In this auspicious world, now for the first time applied to the tomb, there is manifest a sense of hope and immortality, the result of a new religion. A star had risen on the borders of the grave, dispelling the horror of darkness which had hitherto reigned there: the prospect beyond was now cleared up, and so dazzling was the view of an eternal city, "sculptured in the sky," that numbers were found eager to rush through the gate of martyrdom, for the hope of entering its starry portals.

"St. Paul speaks of the Christian as one not intended to 'sorrow as others who have no hope.'* How literally *their* sorrow was described by him, may be judged from the following Pagan inscription, copied from the right-hand wall of the Lapidarian Gallery (*we give Dr. Maitland's translation only*): 'Caius Julius Maximus (aged) two years and five months.

'O relentless Fortune, who delightest in cruel death,
Why is Maximus so early snatched from me?
He, who lately used to lie beloved on my bosom.
This stone now marks his tomb—behold his mother.'

'But the Christian, not content with calling his burial-ground a sleeping place, pushes the notion of a slumber to its full extent. We find the term in a Latin dress, as DORMITIO ELPIDIS—the sleeping-place, or dormitory, of Elpis. Elsewhere it is said, VICTORINA DORMIT—Victorina sleeps. ZOTICUS HIC AD DORMIENDUM—Zoticus laid here to sleep. Of another we read,

* 1 Thess. iv. 13.

GEMELLA DORMIT IN PACE—Gemella sleeps in peace. And lastly, we find the certainty of a resurrection, and other sentiments equally befitting a Christian, expressed in the following (we give the translation only)—“PEACE. This grief will always weigh upon me: may it be granted to me to behold in sleep your revered countenance. My wife, Albana, always chaste and modest, I grieve, deprived of your support, for our Divine Author gave you to me as a sacred [boon]. You, well-deserving one, having left your [relations], lie in peace—in sleep—you will arise—a temporary rest is granted you. She lived forty-five years, five months, and thirteen days: buried in peace. Placus, her husband, made this.”*—B. R.



The Preacher's Finger-Post.

CHRISTIANITY, A REDEMPTIVE POWER.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world.—1 Peter i. 18—20.

The word here rendered *redeemed*—*λυτρόω*—occurs only in two other places in the New Testament. (Luke xxiv. 21; Titus ii. 14.) The noun is found in Matthew xx. 38, Mark x. 45, and is rendered ransom. Its meaning is deliverance. Christianity is a delivering power. It is not a theological theory, a ritual-

istic scheme, or an ecclesiastical policy; it is a soul-redeeming agent. The text teaches three things concerning this redemptive system.

I. IT IS A REDEMPTION FROM A BAD CHARACTER. It is “from vain conversation received by tradition from your fathers.” “Conversation” means conduct, or life; “vain” means worthless; and “received by tradition from your fathers” means the transmission of this worthless life. It is suggested, First: *That sin is a worthless life.* It is a “vain conversation.” What is sin but worthlessness? It is a thing that is worthless in its essence, and worthless in its results. It is bad in itself and bad in all its

* “Church in the Catacombs,” p. 41.

issues. Secondly: *It is a worthless life transmitted.* It has come down to us from our "fathers." All that is corrupt in the present generation existed in the preceding one, and thus back to the fall. This fact is no extenuation of guilt. No man need sin because his ancestors did. Each man is free to adopt a course of life opposed to all precedents, traditions, and ancestral influence. Now it is from this evil—from all that is corrupt in the feelings and habits of the soul—that Christianity redeems. Its mission is to redeem from *all* iniquity, and to inspire the soul to a true life—a life of purity, rectitude, and godliness. In this redemption from a bad character is the salvation of the soul. There is no other salvation.

II. IT IS A REDEMPTION BY A COSTLY SACRIFICE. How is it accomplished? Not by "corruptible things as silver and gold." "But with the *precious* blood of Christ, as of a lamb without blemish and without spot." First: *It is by the sacrifice of a life.* Nothing in the universe is so valuable as life. Vegetable life is valuable. One flower is more precious than a dead globe. Sentient life is more valuable, rational life is the most valuable of all. Men feel that "silver and gold," the wealth of the Indies, are worthless in comparison with their life. Secondly: *It is by the sacrifice of a most perfect life.*

"As of a lamb without blemish and without spot." Christ, like a lamb, was innocent. He "did no sin, neither was guile found in his mouth." He was the "lamb of God"—God's own immaculate Son. Some men's lives are more valuable than others—statesmen, reformers, ministers. No life in the universe so precious as Christ's. In itself more valuable than all the lives that have ever been. Now this life was given, freely laid down, in order to deliver souls from the moral evils that possess them. This self-sacrifice of Christ is the essence and power of the Gospel. It is the "power of God unto salvation." The blood that cleanseth man from all sin.

III. IT IS A REDEMPTION ORDAINED BEFORE ALL TIME. "Who verily was foreordained before the foundation of the world." Redemption is no *after-thought*; it is a part of God's eternal plan of operation. It was with Him an idea when He created the universe, and perhaps a motive for the Creation. "The lamb was slain before the foundation of the world."* No wonder that the principle of *remedialism* runs through all nature, is recognised by all society, and commends itself to all souls. Redemption having been proposed "before the foundation of the world," comes to the world—First: *Unsought.* Secondly: *Unmerited.* Thirdly: *Absolutely free.*

CONCLUSION.—Has Christianity redeemed thee, my brother, from all that is mean, selfish, unhonourable, and ungodly? If not, its end, so far as thou art concerned, is as yet unrealized.

BE READY IN THE MORNING : AN ADDRESS FOR NEW YEAR'S EVE.

"And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee."—Exod. xxxiv. 2, 3.

THE context is one of the most wonderful chapters in the history of our world. (Sketch it.) The text leads us to make two remarks in relation to the period of time that is opening upon us.

I. "Be ready" for a CONSCIOUS CONTACT WITH GOD in the future. Moses is here commanded to prepare for a *conscious* contact with God on Mount Sinai. All men, everywhere and at all times, are in contact with God, but few are *conscious* of it. His presence is not realized. This conscious contact with God may be looked upon in three aspects. First: *As a duty*. It is the duty of every soul to draw near into conscious fellowship with its God. We should always set the Lord before us. He should fill the whole horizon of our being. This is our obligation. Yet an obligation all but universally neglected. The vast

majority of men are practical atheists. God is not in all their thoughts. Secondly: *As a privilege*. It is the distinguishing glory of man that he has the power to realize the presence of God, and to hold communion with Him. No other creature on this earth has. Communion is the highest blessing of souls. "In thy presence is fulness of joy." Into this fellowship through Christ we can enter, and into it we are all invited to enter. What God said to Moses He says to all, "Be ready in the morning, and present thyself to me." Thirdly: *As a calamity*. Conscious contact with Him is the hell of the guilty, and this conscious contact every impenitent sinner must experience. "We must all stand before Him in judgment."

Now what we exhort you is to "be ready in the morning," to meet Him as your Friend and Father reconciled in Christ. Let this be the grand object, exciting and absorbing all your powers. Believe me, it is the "one thing needful." How earnestly He invites you. "Come now, and let us reason together," &c.

II. "Be ready" for a CONSCIOUS ISOLATION OF YOUR BEING in the future. "And no man shall come up with thee." It must have been terribly solemn for Moses to have to leave the tribes of Israel at the foot of the mountain, and to scale the craggy steeps alone, feeling

that he was to meet God. One of the great signs and defects of our depravity is the loss of the sense of our *individuality*. We live in the mass. So habitually we think, and feel, and act with society around us that we lose the feeling of our personality. We act rather as instruments than as individuals—as members than as men. But the time must come for a conscious isolation. First: There are *events* that will give us a profound consciousness of isolation. (α.) *Bereavements*. Death ruthlessly snatching from our circle those with whom we have been most closely linked; until if we live to old age, a sad feeling of loneliness comes over us. (β.) *Personal affliction*. Suffering laying hold upon us, bearing us away from society into the quiet chamber, and laying us down upon the couch of weariness and pain. This brings a sense of loneliness. (γ.) *Death*. We go into the dark valley *alone*. We are borne down the cold stream in utter isolation, disconnected from all. “Be ready” in the future for this conscious isolation, it must come. Secondly: There are *mental operations* that will give us a profound consciousness of isolation. There are certain mental operations to which every sinner is doomed by necessity of his nature. Remembering past sins, moral regrettings, terrible rebodings, these acts will

necessarily detach the sinner from all associates, and place him on the cold, desolate island of self-aborrence with the swelling billows of retribution heaving around him.

CONCLUSION.—Brothers, “be ready in the morning.” Be ready for a conscious contact with God. Be ready for a conscious isolation. These dread realities await you. “Prepare to meet thy God.” Prepare to be *alone*.

“‘Be ready in the morning’—
This was Thy voice, O Lord,
To Moses in the desert,
First penman of Thy word.
Thou bad’st him up the mountain,
To meet Thee face to face,
There learn directly from Thee
What laws should rule our race.

“‘No man shall come up with thee;’
Alone Thou mad’st him climb
That rugged brow of Sinai,
Majestic through all time.
What tongue can tell his trem-
blings,
When, leaving all behind,
Alone, alone he ventured
To meet the Eternal Mind?

“‘Be ready in the morning’—
Teach us these words to hear,
For we must shortly face Thee
With triumph or with fear.
Prepare our hearts to meet Thee
As children of thy love;
Then step by step we’ll journey
To holier heights above.”

“‘No man shall come up with thee;’
Alone, O God, alone,
We know that we must travel
Into the vast unknown.
Prepare us for that morning,
To meet Thee all alone;
Aid us to climb the future,
Alone, great God, alone!”

PLAY THE MEN: TRUE MANHOOD.

"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."—2 Samuel x. 12.

THESE are the words of Joab; a man whose character, notwithstanding certain unobjectionable qualities, was radically bad. Though his words are in the inspired book they must not be classed with the utterances of those men who "spake as they were moved by the Holy Ghost." But though he was neither a godly or an inspired man, we may get good from his words. Truth is truth, whether spoken by an apostate or an apostle—a devil or a divine. The text suggests three of the leading elements of true manhood.

I. COURAGE. Courage is not mere *fearlessness*. There is in many natures a stolid indifference to danger. It is said that Nelson never knew what fear was. True courage always implies a *supreme love for right*. Right is appreciated more than ease, comfort, property, health, even life itself, and for it all are willingly sacrificed when necessary. The finest example of true moral courage, you have in Paul who for the sake of what he believed to be right, braved the greatest perils, and with a daring valour confronted his greatest enemies. He did not count his life dear to him so

that he might discharge his obligations.

II. GENEROSITY. "Let us play the men for our people and for the cities of our God." The selfish man, the man who lives to himself, and for himself alone is destitute of the chief element of true manhood. He is a mere grub. A practical regard for the interests of our neighbours, our country, our race, lies at the foundation of all true greatness. We do not "*play the men*," when we fight for our own little interests, or battle for our own little sect, but when we stand up from the dictates of pure generosity, and struggle for the good of others.

III. PIETY. "The Lord do that which seemeth him good." True piety is a devout acquiescence in the will of the great God, and without this there can be no greatness of character. It is not until we feel his will to be the supreme rule of our life that we experience the pulsation of a true manly heart. It is when we feel that God is all and in all, that we rise to the grand ideal of our being.

CONCLUSION.—Would you "play the men," in every department of life, acquit yourselves honourably and nobly in all the stages of your earthly course, in all the spheres of your earthly activity? Then strive with the help of God to be truly courageous, generous, and devout.

SKETCHES FROM GENESIS. (VI.)

THE TOWER OF BABEL.

"And the whole earth was of one language," &c.—Gen. xi. 1—9.

THE following thoughts are suggested in this passage.

I. THAT SELF-RENOWN IS AN OBJECT TOO LOW FOR MAN TO AIM AT. 1. Because he has duties to perform towards others. In the plan and object of this undertaking there is no thought but of *self*. Man is a member of society, and as such we have to "bear one another's burden, and so fulfil the law of Christ." 2. Because man's highest and best powers cannot be properly developed by having this as the only object in view. (a.) The sense of right cannot be quickened. (b.) Self is a sphere too limited for a man's sympathy to be fully manifested. (c.) Self is an object too cold and limited to strengthen and intensify man's love. Our love cannot be satisfied nor fully developed till it will have embraced humanity—the whole human race; that can never be accomplished before we love God with all the heart and all the soul. 3. Because there is no true happiness in the pursuit, nor actual attainment of the object. Thousands *dream* of happiness in self-renown, but true happiness is obtained in efforts to better others morally and spiritually, and in endeavouring to raise the glory and renown of another—the Lord Jesus. Self-sacrifice gives greater happiness than self-renown.

II. THAT UNION PRODUCETH STRENGTH.

1. It concentrates the powers of many towards one object. 2. It is recognised in heaven. "And the Lord said, Behold, the people is one." (a.) For evil. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying," &c. (b.) For good. "For where two or three are gathered together in my name, there am I in the midst of them." 3. The more divine the union, the greater will be its reality and strength. The power of the Church of God is greater than that of any other human society.

III. THAT HUMAN EFFORTS ARE FRUITLESS WHEN NOT IN HARMONY WITH THE DIVINE INTENTIONS.

1. A higher intelligence is opposed to them. "Go to, let us go down, and there confound their language." God has many means to accomplish his purpose. (2.) A greater power. "So the Lord scattered them abroad from thence upon the face of all the earth." 3. A purer love. They deserved to be destroyed, but were only *scattered*. In his love He provides for the well-being of man, and the selfishness of the human heart is destroyed. This failure was one—(a.) Humiliating. (b.) From an unexpected source. (c.) Complete.

CONCLUSION.—In every undertaking let us endeavour to know if it be according to

God's will. 2. Let us have God's glory as the sole object of life.

Dowlais.

CYMRO.

DIVERSIFIED OPINIONS OF
CHRIST.

"What think ye of Christ?"—
Matt. xxii. 42.

IN view of Christ's claims, no question more important. He claims to be the light of the world (John viii. 12); not to walk in Him is to walk in darkness—the only way of approach to God (John xiv. 6); the only mediator and Saviour (1 Tim. ii. 5; 1 Cor. iii. 11); the one King and Judge (Phil. ii. 10; John v. 22, 27), &c. The question important, too, because all things are represented as deriving their real significance from their relation to him. In spite of these claims men's views of Christ are very various and conflicting, always have been. Human nature complex and enigmatical. The real reason to be sought in the heart.

"What think ye of Christ?"
The question proposed to

I. THE SADUCEE: the representative of unbelief. Jesus had just put the Saducees to silence on the question of resurrection and the future life, both of which they denied. The creed of the Christian positive not negative: constructive not destructive. We have something to offer human nature, and need not deny or

ridicule or explain away the longings of the human heart: they are of God—drawings (John vi. 44) of the Father to the Son. Christ the resurrection and the life: the one because the other. Christianity inspires the brightest hopes man can cherish. Our faith not vain. Longing and disquietude should lead to Christ (Matt. xi. 28); earnest inquiry is anxiety to know the truth.

II. THE LAWYER: the representative of casuistry. Jesus had just replied to a lawyer "tempting Him." The highest truth discovered not by captious questionings but by spiritual perception. Sympathy with the truth needful. Love in the heart will bring light into the mind, life from God into the soul. Love the first and great commandment: this a revelation of Christianity. Love to God: this we learn first in Christ, because He first teaches us how worthy of love God is. (John iii. 16; 1 John iv. 8, 9, 10, 19.) God a *giving* God. Love to men: selfishness and Christ mutually exclusive. (1 John iii. 16; iv. 20.) Not curious captious questioning but love.

III. THE PHARISEE: the representative of formalism. It was after the defeat of the Saducees and of the lawyer that Jesus put this question to the rest of the Pharisees and in turn silenced them. Christianity not form or tradition, but

living relation to God in the Son: not a human scheme, a stepping stone to something higher, but God's plan of recovery. Christ not the son of David, but the Son of God; his throne not a temporal but a spiritual one; He is the king in the land of truth, the ruler of souls. Not form, but faith. (1 John v. 4.)

R. V. PRYCE, M.A., LL.B.

MORNING PRAYER.

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."—Psa. v. 3.

I. THE CHRISTIAN'S RESOLUTION. — To pray — First: Prayer is a *duty* and a *privilege*. It implies spiritual life — filial relationship — freedom of access to God. The spirit of prayer must be earnestly cultivated. Secondly: *God is the supreme and immediate object of prayer*. "I will direct my prayer unto thee." The mediation of priests and saints or of the Virgin Mary superfluous. "Call upon ME in the day of trouble," &c. Thirdly: Prayer must be *definite in its aim*. "I will direct," &c. A soul soliloquy is not prayer. Nor is the enumeration of the divine attributes hid. True prayer is

the earnest expression of the deep necessities and longings of the soul in the simplest language possible. The grain of prayer should not be lost in the chaff of vague generalities.

II. THE BEST TIME FOR PRIVATE PRAYER. "In the morning," &c. First: There is a *greater freedom* from the *distracting cares of the family, business, &c.* Secondly: We should *seek Divine strength* in anticipation of duties, trials, temptations, &c. Thirdly: A day begun with prayer, generally proves a *happy day*. Fourthly: The most eminent Christians have *devoted the early morning to prayer*. Mention some.

III. THE BECOMING ATTITUDE FOR A PRAYERFUL SOUL. "I will look up." Describe watchtower. First: We should not be satisfied without the conviction that our *prayers have been heard by God*. Many prayers never reach the goal of the throne of grace. Secondly: Our prayers should not be forgotten, but an *answer looked for*. It will be so if our eye be single and our aim definite. Thirdly: Such an attitude *prepares us for the recognition of the Divine hand* in answer to our prayers.

V. J. C.

Seeds of Sermons on the Book of Proverbs.

(No. CCH.)

THE ATTAINMENT OF KNOWLEDGE, AND THE POWER OF KINDNESS.

"The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. A man's gift maketh room for him, and bringeth him before great men."—Prov. xviii. 15, 16.

THESE verses point to two of the most priceless things in the spiritual world, knowledge and kindness, the light of the intellect and the life of the soul. Christ is the revealer and the minister of these two, in their most perfect forms and measure. Grace and truth came by Jesus Christ. Notice,

I. THE ATTAINMENT OF KNOWLEDGE. "The heart of the prudent getteth knowledge," &c. It is suggested by the words that the attainment of knowledge requires two things. First: *A heart for it.* "The heart of the prudent;" By heart here, as [in many other places; the whole mind is to be understood, and the idea is that this mind in a certain state, a prudent and wise state, "getteth knowledge." There must, at least, be in every "heart," (1.) A consciousness of its need. The opinionated, self-sufficient, man who is wise in his own conceit, will never get knowledge. Though the sun of knowledge shine around him its beams cannot enter him. All the shutters of his mental house are so closed by self-sufficiency that

no rays can enter. A sense of ignorance is the first step to the attainment of knowledge. A man must feel the darkness before he struggles for the light.

(2.) A craving for its possession. This grows out of the sense of need. There must be a hungering and thirsting for knowledge. The cry of the soul should be, "whereshall wisdom be found?"

Why does ignorance prevail so extensively in this country and in this age? Not for the means of knowledge, but for the want of heart to receive it. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"*

Secondly: *An effort for it.* "The ear of the wise seeketh knowledge." As the heart is here put for the soul, the ear is put for the receptive faculties of the mind. The ear is one of the great inlets. It listens eagerly to all the voices of intelligence, and more, it discriminates between them. "The ear trieth the words." There must be effort for knowledge in order to get it. Mere desire, however strong, will not do. There must be observation, comparison, generalisation. The effort must be honest, strenuous, persevering. Wisdom does not come into the soul unless it is searched for as a "hidden treasure." Whilst all this is true of general knowledge, it is especially true of

* See HOMILIST, vol. ii., fourth series, p. 116.

divine knowledge. The knowledge that maketh wise unto salvation, men will never get unless they desire it and struggle for it.

II. THE POWER OF KINDNESS.

"A man's gift maketh room for him and bringeth him before great men." A similar utterance to this we have already noticed. (Chap. xvii. 8.)* There are two kinds of gifts, the gift of selfishness and the gift of kindness. A man sometimes bestows a favour on another in order to get back something of a higher value. This gift is a bribe. Still it answers the purpose, the giver has "room" made for him by it, and he is brought "before great men." "Great men" — conventional magnates, but moral serfs. But the gift of kindness is the true gift and the real power. It makes room for the giver in the heart of the receiver, and it bringeth him before *truly* great men. Great men recognise and honour the generous. We have many instances in the Bible of gifts making room for the giver. Eliezer's gifts made *room* for him in Rebekah's family. (Gen. xxiv. 30—33.) Jacob's gifts made *room* for him in his brother's heart. (Gen. xxx. 1—11.) He sent his present to the governor of Egypt, to bring his sons with acceptance before the great man. (Gen. xliii. 11.) Ehud's gifts made *room* for his errand. (Judges iii. 17, 18.) Abigail's for the preservation of her house. (1 Sam. xxv. 18—27.) First: *Kindness is the mightiest power.* The power of kindness will subdue the wildest

beasts, and has conquered the most savage and hostile souls. In truth it is the only power to conquer souls. Men who will dare the bayonet and the sword have fallen prostrate before the power of kindness. David's kindness made Saul the despot weep. Kindness makes "*room*" for us in human hearts.

"When I went out to the gate through the city;
When I prepared my seat in the street!
The young men saw me, and hid themselves;
And the aged arose, and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
And their tongue cleaved to the roof of their mouth.
When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me;
Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy."—Job xxix. 7—13.

Secondly: *Kindness is the divinest power.* It is indeed the power of God unto salvation. The Gospel is at once the expression and the medium of this power. Christ loved the world and gave Himself for it, and his kindness is that which maketh "*room*" for Him in all souls and lands.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.
Then deem it not an idle thing
A pleasant word to speak:
The face you wear, the thoughts you bring,
A heart may heal or break."

* See HOMILIST, vol. ii., fourth series, p. 314.

(No. CCIII.)

SOCIAL DISPUTES.

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. The lot causeth contentions to cease, and parteth between the mighty. A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."—Prov. xviii. 17—19.

IDEAL society, or society as it *ought* to be, is an organic unity, a body of which each individual is a member, with a loving sympathy, the life's blood circulating through every part, and a common purpose like the head working every muscle, faculty, and limb. But *actually* it is anything but this. The whole is not only out of joint but dismembered, and each part is a separate and oftentimes hostile existence. One part grates, jostles, battles against another. It seems to have been so for ages. It was so in the days of Solomon, it is so now. The text leads us to make three remarks concerning these social disputes.

I. THEIR SETTLEMENT REQUIRES THE HEARING OF BOTH DISPUTANTS. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Social disputes are a great evil, they are injurious to the parties immediately concerned, and injurious in their influence to others. It is therefore very desirable that efforts at all times should be employed for their settlement, and a third person may succeed in doing so. He who fulfils properly the duty of this third person, as his "Daysman" has the benediction of the "peacemaker." The text indicates what he must do in order to

succeed. He must give a hearing to both parties, and the reason is that one may give a wrong impression of the real case. The first "seemeth just," but the second gives a different shape to the case. A fact may be dealt with falsely in a variety of ways. (1.) By denial. There may be a positive contradiction of all the essential circumstances of the case. (2.) By omission. The facts may be stated so partially as to give an utterly wrong impression. What is told is true, but it is not the whole truth, and what is untold is capable of changing the aspect of the told. (3.) By addition. Something is introduced as connected with the affair, which has no bearing upon it, but which gives it a false character. (4.) By grouping. Circumstances may be arranged in such an order, the insignificant put in the place of the important and the reverse, as to give an utterly wrong impression. Copy a painting with the utmost precision so far as the number, size, colour, attitude of the objects are concerned, but let the objects have a different grouping and your copy shall give an impression very different to that of the original. It is just so in the narration of facts. Thus he that cometh first in "his own cause" may make his case appear just. Hence the necessity of waiting to hear what his neighbour has to say, and compare the statements of both, sifting well in order to arrive at the real facts of the case. Two historians dealing with the same facts and both writing conscientiously give to their facts a widely different aspect.

II. A MUTUAL AGREEMENT

TO ABIDE BY A CERTAIN TEST
TO TERMINATE THE DISPUTE.

"The lot causeth contentions to cease. We have already noticed the "lot." (Chap. xvi. 33.)* It is here referred to as an ordinance for settling disputes. The tribes had their territories settled by "lot." Saul was chosen to his kingdom by "lot." Mathias was numbered among the apostles by "lot." Why should it not be used now in the settlements of disputes when other means have failed? Many an international quarrel, ecclesiastical disputes, and social litigation may be easily settled by binding the opposing parties to agree to such a test. It is true it may not always secure justice in the particular case, but it would terminate disputes which might involve families, communities, nations in misery and ruin.

III. THE BITTERNESS OF DISPUTES IS OFTEN AGGRAVATED BY BLOOD RELATIONSHIP. "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." The closer the relationship in case of dispute the wider the breach, and the more difficult the reconciliation. A really offended brother is often harder to win to friendship than the taking of a strong city, or the breaking of the "bars of a castle." Take the cases of Cain and Abel, Joseph and his brethren, Absalom and Abiram, Esau and Jacob. In all these cases nothing less than death was plotted and resolved. Why is this? Why is a brother's anger so implacable? Several reasons may be

suggested. First: *Great love has been wounded.* The more love you have for a man the greater capability you have of indignation towards him if he does the unrighteous and dishonourable towards you. How strong the love of the real brother! And of such we presume Solomon is here speaking. The wrath of love is a terrible wrath. Secondly: *Great services have been ill-requited.* What attentions a true brother shows, how numerous, how delicate, how self-sacrificing! If the object of all has proved utterly unworthy of them, how poignant the distress! Thirdly: *Great hopes are frustrated.* The offended brother anticipated a brother's sympathy, counsel, friendship through all the chequered scenes of life. These hopes are shattered and the wreck is distressing beyond measure. Fourthly: *Great reluctance on the offender's side to acknowledge the fault and seek reconciliation.* Strange as it may seem, yet it is true, a man would sooner offer an apology to any one than to his relations, especially to brothers. Solomon knew human life. What he speaks is true to man—the world over.

CONCLUSION. What anarchy and distress a sin introduced to the social world brings. When shall Christianity reconcile contending parties, and hush the discords of the world?

(No. CCIV.)

THE INFLUENCE OF THE
TONGUE.

"A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. Death and life are in the

* See HOMILIST, vol. i., fourth series, p. 368.

power of the tongue; and they that love it shall eat the fruit thereof."—Prov. xviii. 20, 21.

THE word "belly" is here used, I think, to represent the *inward* man. Thus it is used in chap. xx. 27—"The spirit of man is the candle of the Lord; searching all the inward parts of the belly." Thus in John vii. 38: "Out of his belly shall flow rivers of living water." The words, therefore, may be rendered, "a man's moral self shall be satisfied," &c. The two verses may be taken to illustrate the influence of the tongue. What is the "fruit of the mouth," and the "increase of the lips," but the expression of the tongue?

I. THE INFLUENCE OF THE TONGUE UPON THE SPEAKER. Solomon says that a certain kind of speech which he calls the "fruit of the mouth" is satisfying to the "belly"—the inner man. What is this soul-satisfying speech? It must have two characteristics. First: *It must be conscientiously truthful.* Unless a man feels in his heart that the words he has spoken to another are true to fact, true to reality, he can have no moral satisfaction in his utterance. But a communication which he in his conscience believes is true will distil a satisfying influence upon his soul. Secondly: *It must be intentionally useful.* If the intention is to shake faith, to suggest the impure, to generate strife, to lead astray, it will be far enough from yielding moral satisfaction to the speaker; on the contrary, if he intended it to be useful, though it did not prove so, though perhaps it was not adapted to do good, it will refresh and gratify his inner nature. The fact is, a man's

conscience tells him that he is responsible for his words as well as for his works, and the words that he feels to be right will yield him satisfaction as well as the works.

II. THE INFLUENCE OF THE TONGUE UPON SOCIETY. "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." This will apply—First: *To speech in ordinary conversation.* Many a tongue in ordinary conversation is producing death; by slander, killing men's reputation; by obscenity, killing men's purity; by scepticism, killing men's faith; by infidelity, killing men's souls. On the other hand, the ordinary speeches of many tend to life—intellectual, social, spiritual life. God alone knows the influence of words upon human souls. Every word is a seed that will produce either night-shade or corn. This will apply—Secondly: *To speech in courts of justice.* The words of a perjured witness, and those of a fallacious pleader may consign an innocent man to the cell or the scaffold; or, on the contrary, may save the life of a guilty man. This will apply—Thirdly: *To ministers of the Gospel.* "For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."

CONCLUSION. — Let us, as St. Chrysostom says, guard this little member, the tongue, more than the pupil of the eye, and the more cautious we should be because we are of unclean lips. "Set a watch, O Lord, before my mouth. Keep the door of my lips."

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(No. CCV.)

A HAPPY MARRIAGE.

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord."—Prov. xviii. 22.

AT the outset these words strike two thoughts on our attention. First: *That celibacy is not the best mode of social life.* Solomon means to say that it is a good thing to have a wife. Even in the state of innocence it was not good for man to be alone. "Celibate," says Bishop Taylor, "like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies and feeds the world with delicacies, and obeys their king and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world." It is said that the Guardians of the Holborn Union lately advertised for candidates to fill the situation of engineer at the workhouse, a single man was required, a wife not being allowed to reside on the premises. Twenty-one candidates presented themselves, but it was found that as to testimonials, character, workmanship, and appearance, the *best* men were all married men. The Guardians had, therefore, to elect a married man. The other thought which these words strike on our attention is—Secondly: *That monogamy is the true marriage.* Solomon does not say, "he that findeth wives," but "he that

findeth a wife." Though Solomon had many wives, he nowhere justified plurality. Christ declares that for any woman to marry while she has a husband alive, is adultery; and by parity of reasoning, it must be adultery for any man to marry while his wife is alive. The constitution of nature, the baneful results of polygamy, and the teachings of the Bible, clearly demonstrate that marriage life consists of two, and only two. Duality appears everywhere, and throughout the universe is necessary. The text in its completeness teaches,

I. THAT A GOOD WIFE IS A GOOD THING. Of a good wife, of course, the writer must be supposed to speak, for a bad wife is a bad thing. Manoah found a good thing in his wife. (Judges iii. 13.) The patriarch of Uz does not seem to have found a good thing in his. (Job. ii. 9, 10.) Indeed in the Septuagint version, the text reads "a good wife." What is a good wife? "A good wife" must be—First: *A good woman.* A woman of chaste loves, incorruptible virtues, and godly sympathies and aims. One who has in her nature a power at once to command and reciprocate the highest affection in a man. A good wife must be—Secondly: *A suitable companion.* A good woman would not be a good wife to all men. There must be a mutual fitness, a fitness of temperament, taste, habits, culture, associations. Solomon gives a good description of a good wife in the last chapter of this book, Verily a good wife is a good thing.

II. A GOOD WIFE IS A DIVINE GIFT. "Obtaineth favour of the Lord." All good things are

his gifts. "Every good and perfect gift cometh down from above," &c. But few better gifts can a man have from God, in passing through life, than a good wife. "A good wife," says an old and eloquent writer, "is heaven's last best gift to a man; his angel of mercy; minister of graces innumerable; his gem of many virtues; his casket of jewels. Her voice, his sweetest music; her smiles, his brightest day; her kiss the guardian of innocence; her arms the pale of his safety, the balm of his health, the balsam of his life; her industry his surest wealth, her economy his safest steward; her lips his faithful counsellors; her bosom the softest pillow of his cares, and her prayer the ablest advocates of heaven's blessing on his head. A married man falling into misfortune is more

apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and retrieved by domestic endearments, and his self-respect kept alive by finding that although all abroad be darkness and humiliation, yet there is a little world of love at home over which he is monarch."

CONCLUSION.—Young men be cautious of your choice of a companion for life. "When Themistocles was to marry his daughter, there were two suitors, the one rich and a fool, and the other wise but not rich; and being asked which of the two he had rather his daughters should have, he answered, I had rather she should marry a man without money, than money without a man. The best of marriage is in the man or woman, not in the means or the money."

The Pulpit and its Handmaids.

In Memoriam.

THE REV. A. J. MORRIS, LATE
OF HOLLOWAY.

(Continued from p. 380.)

OF the pedigree and early life of Mr. Morris we know nothing worth record. The life of a congregational pastor, moving in the same sphere for upwards of twenty years, is not likely to have any very startling incidents, unless, indeed, he has what our friend had not, that spirit of enterprise and adventure which bears beyond their own orbit, and impels them to plunge

into daring and hazardous undertakings. Our acquaintance commenced about five and twenty years ago. We "took to each other," to use a common, but significant phrase, at our first introduction. There was much in our affinities and in our aversions that struck the chord of mutual sympathies. We had one ideal preacher, the Rev. Caleb Morris; our ministerial life took the same date; our theological views, in the main, were identical; and we agreed in our appreciation of certain pulpits, and in our contempt

for others. He was a real man and he loved reality everywhere, and especially in the pulpit. He was not popular in the general acceptance of the term, he could not condescend to the conditions. He was never seen climbing denominational platforms, nor making agonising efforts to evoke the uproarious cheering of the highly intellectual devotees of Exeter Hall.

For the last six years we had not seen our lamented friend and brother. During the whole of that period he was absent from London, and the subject of a nervous disease which overwhelmed him with a melancholy that rendered his existence all but intolerable, and cut him off from all intercourse with general society. We had come to regard him as dead, until on July 9th, 1868, we were surprised and delighted in receiving a letter from him. In this letter he expresses a desire to contribute to the *HOMILIST*, and a dread of offering any of his manuscripts to publishers. "I have written a great deal," he says, "but am sick of publishers, who have shamefully ill-treated me." He adds, "I have nearly finished a little volume of sermons on 'Christ and Children,' on all the passages (some twelve) in the Bible, in which Christ is connected with children. Has the idea been wrought out? would it suit you?" We are happy to know that he found an honest publisher at last, and that this work has appeared. An exquisite production it is; we know of nothing approaching it in its power to interest and instruct children in the life of Christ. In referring to our mutual ministerial friend, he

says: "Poor Caleb; I read with interest your sermon on him. I hope he now knows the *philosophy of things* he so yearned for on earth." Dear brother, this yearning for the philosophy of things thou didst share with our mutual friend, and with him we have no doubt thou art now studying the great mysteries of being. "I am quite well," he adds, "with the exception of three or four very troublesome and one fatal complaint."

But it is as a sermoniser that the *HOMILIST* readers perhaps are most desirous to know something of Mr. Morris. In this character he had few equals, and in this character we know most of him. All his published sermons, we think, we have read and have pronounced them masterpieces, both in the quality of thought and in the style of expression. Not a few of his unpublished discourses has he read to us in MS. Such was our high appreciation of him as a homiletical teacher, that when we were about starting this journal, and thought of coadjutors, he presented himself to our mind as the one of all others in London, the most likely to supply the contributions we required. We waited on him for this very purpose, we invited him to become co-proprietor and co-editor, but whilst he expressed his high approval of the class of things we intended to publish, he declared his conviction that they were not the class that would obtain readers, and therefore the undertaking* would not

* He occasionally contributed to the *HOMILIST*. See vol. i., first series, p. 49; vol. vii., first series, p. 174; vol. ii., fourth series, p. 379.

succeed. The impression that he then gave us was that he had a lofty pulpit ideal, and had no faith in the capacity of religious people to appreciate good sermons.

A good sermon must be good in its materials, its organism, and its rhetoric. In all these respects the sermons of Mr. Morris were of the first order. His materials were not hoary dogmas, current platitudes, or simpering sentiments, but the eternal truths and their vital cognates taken out of the passage in hand. He organized them on a plan that gave them a philosophic symmetry and a moral command. He presented them in language clear, strong, racy, scintillating, and sententious. His words were things—anyhow they stand for things—as the coin of the realm stands for property. Reasons may be said to be the pillars of the fabric of a sermon, and similitudes the windows, and certainly the foundations of his sermons are firm, and their apartments bright. Nor were they built hastily; each implied much hard, varied, and persistent toil. It was said that Demosthenes never made any oration on the sudden, never opened his lips until he had mastered the subject on which he was to discourse. In this way he said, that he “showed honour, and reverence to the people of Athens, because he was careful of what he spake unto them.” Few men imported more real manhood

into their sermons; his are not so much his thinkings as himself. He is in the word, and “the word becomes flesh, and dwells” amongst the hearers. Quaint old Fuller, in his description of a true preacher, says, “Having brought his sermon into his head, he labours to bring it into his heart, before he preaches it to his people. Surely that preaching which comes from the soul most works on the soul. Some have questioned *ventriloquy* (when men strangely speak out of their bellies) whether it can be done lawfully or no: might I coin the word *cordiloquy*, when men draw the doctrines out of their hearts, sure all would count this lawful and commendable.”

We have much more to say, but our space is gone. Adieu, friend. We are thankful that we knew thee; we regret thy departure; we anticipate thy heaven, where the “philosophy of things” will be traced to infinite love, the eternal root of the universe. We would have thy mantle as a sermoniser to descend upon the preachers of this age, and we commend thy discourses to their study, not for thy benefit, but for theirs. Whilst few will be able to reach thy standard, the effort to do so will be helpful to all. The weakest effort, if honest, is as divine as a seraph’s. The iris in the dewdrop is just as true and perfect an iris as the bow that measures the heavens.



Notes on New Books.

BY A BARRISTER.

THE Archdeacon of Cleveland, Rev. Edward Churton, M.A., and the Archdeacon of York, Rev. W. Basil Jones, M.A., have edited, and Mr. Murray has published, an edition, in two volumes, of the *New Testament*, containing a commentary and one hundred panoramic and other views from sketches and photographs.

Messrs. Bell and Daldy publish a series of photographs of *Our Lord and his Twelve Disciples*, edited, with a history of each disciple, by the Dean of Canterbury.

Messrs. Blackwood and Sons publish, in one volume, and with a portrait, *The Life of Sir William Hamilton*, Professor of Logic and Metaphysics in the University of Edinburgh.

The Life of Columbus is published by Messrs. Bell and Daldy. Its author is Mr. Arthur Helps, and he has been assisted by Mr. H. Preston Thomas.

Principles at Stake is the name of a volume published by Messrs. Kerby and Sons, edited by the Rev. Geo. H. Sumner, and containing essays by various writers on the church questions of the day.

A third edition is published by Messrs. Longman of Mr. Lecky's *History of the Spirit of Rationalism in Europe*.

A cheap and pretty edition of an excellent book of William Shenstone, the poet, who has now been dead more than a century, is published by Messrs. Bradbury and Evans, entitled *Essays on Men and Manners*.

A new edition is issued, in two volumes, of Sir Bernard Burke's *Vicissitudes of Families* (Longmans), which contains some interesting narratives respecting the romantic and changeful fortunes of great families.

The Rev. F. O. Morris has issued, at Messrs. Bell and Daldy's, *The Ancestral Homes of England*, containing an account, historical and descriptive, of the noblest castles, halls, and mansions of the kingdom.

The same publishers issue Dr. J. Dyers excellent and elegant work on *The Ruins of Pompeii*, beautifully illustrated.

The Realities of Irish Life (Longmans) contains much valuable information, and many incidents which read like romance. It is the work of Mr. W. Stewart Trench, who, as agent during many years to the Marquis of Lansdowne, and other great landed proprietors, has had vast opportunities of seeing the inner life of the people whose grievances it is to be hoped the Prime Minister will, in a few weeks, commence redressing.

An Ulsterman gives us an account, in a work issued by the same publishers, of *Modern Ireland*: its vital questions, secret societies, and Governments.

Those who are interested in travels in Russian America will be pleased with Mr. Frederick Whympers volume of *Travel and Adventure in the Territory of Alaska*, published by Mr. Murray.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE, by B. F. WESTCOTT, B.D. Macmillan, London.

THE accomplished author of this volume directs attention to some points in the history of the English Bible which have been strangely neglected. He says in relation to those points, that "those who have laboured most successfully upon them have in the main confined themselves to outward facts, without tracing the facts back to their ultimate sources, or noticing the variety of elements which go to form the final result." Mr. Westcott's book is made up of five general parts; the introduction, and three chapters, and appendices. In the first chapter he treats of the Manuscript English Bible; the second, the Printed Bible, its external history; the third, the internal history of the English Bible. In the appendices we have specimens of the earlier and later Wickliffite versions, chronological lists of Bibles, and examination of the sources of Coverdale's notes, specimens of the notes of Tyndale and Matthew, &c. It will be admitted that few histories to the Biblical student could be more interesting and instructive than this. "It is," to quote our author, "a history which is absolutely unequal in its course and in its issue. And this history is twofold. There is the external history of the different versions, as when and by whom, and under what circumstances they were made; and there is the internal history, which deals with their relation to other texts, with their filiation one on another, and with the principles by which they have been successively modified. The external history is a stirring record of faithful and victorious courage; the internal history is not less remarkable from the enduring witness which it bears to that noble catholicity which is the glory of the English Church!" Those who know the author of this work, scarcely need be told that it is crowded with rare and valuable information, laid out in a most scholarly and attractive manner. The only regret we have is that such men should disfigure their works by constant reference to "our church." "Our church" may be big to her admirers, but is a very small thing to the universe, and a very small thing to the Bible itself.

SYSTEM OF CHRISTIAN ETHICS. HARLES. Edinburgh: T. and T. Clark.

THIS book is divided into three parts. The first, the blessing of salvation; under this we have the life of man, and its rules of conduct before and apart from the manifestation of Christ in the flesh, and also the mani-

festation of the Gospel in the history of the human race. In the second part, the possession of salvation. Under this we have the entrance of the blessing of salvation into the spiritual life of the individual, the spiritual struggle of the individual for the blessing of salvation, and the personal qualification for preserving the blessing of salvation. The third part, the preservation of salvation, or the concrete manifestation of Christian virtue in the fundamental relations of human life. Under this we have, Christian piety considered as the motive of all the virtues, the practical realisation of Christian piety as the mother of all the virtues, and the fundamental forms of earthly divinely ordered society, and their relation to the practical realisation of Christian virtue." It will be seen that the subjects herein discussed are vital, such as the Christian teacher is bound to study, and conscientiously dispense. The author is a man of extensive Biblical learning, and manifestly imbued with the spirit of honest and devout enquiry. He throws much light upon many obscure passages. This is the second edition. The first appeared some six and twenty years ago.

THE MYSTERIES OF THE OCEAN. Translated, Edited, and Enlarged from the French of ARTHUR MANGIN, by the Translator of "The Bird." London: J. Nelson and Sons.

THIS is at once an excellent and superb book. The mysteries of the ocean are exhibited in one and thirty beautiful illustrations by W. Freeman and E. Noël, embellishing some four hundred and sixty toned pages of great scientific research and graphic description. The book begins with a narrative of "The Birth of the Ocean," which the author designates as "the eldest brother of the continents, the loving father of the first creatures endowed with life which appeared on the surface of our planet, and which were engendered by myriads in its vast loins." He proceeds to show how the earth at its origin was a fiery nebula, animated by a movement of rotation in an immense mass of vapours and incandescent gases. This description is followed by a most interesting account of the universal ocean, and its gradual development from that moment when a solid crust having formed around the still fluid and incandescent mass, the temperature of the gaseous envelope sinking below one hundred degrees, the aqueous vapour which so largely entered into the composition of the envelope, grew condensed, and precipitated itself. Then having dealt with the origin of the rocks, and deluges, and their effects, the author addresses himself to the phenomena of the ocean. With respect to the tides, the circulation of the ocean, the gulf-stream, the convulsions of ocean, and its tempests, he presents a number of wonderful facts which belong indeed to

"The fairy tales of science,
And the long results of time."

His chapters on the marine world are exquisite. It is impossible for any one to read his poem-like pages on "The Living Sea," "The Sea of Light," "The Workmen of the Sea," "Ocean Gardens," "Plant Animals," without enjoying some of the highest moods of mental delight. The facts here collected in regard to fossils, living sea-weeds, the crus-

taceans, fishes and shells, are complete in their entertainment and instruction. In his fourth book, Mons. Mangin, in six fascinating chapters, treats of "Man and the Ocean," dealing with navigation, the fisheries, whale-hunting, wrecks, the divers, and kindred topics. The book is a treasure, and should be so regarded, not only among Christmas gifts, but in after hours in the study and on the shore.

COMMENTARY ON THE EPISTLE TO THE HEBREWS. By F. DELITZSCH, D.D. Translated from the German by T. L. KINGSBURY, M.A. T. and T. Clark, Edinburgh.

VOLUMES of interpretation on the Epistle to the Hebrews abound. Each new comer professes to do something unaccomplished by his predecessors. The author of this volume considers that he can do something in a critical, grammatical, and archæological way that has not been done, but ought to be done in connection with this Epistle. He says (1.) "In questions of grammatical form and syntax I have consulted the best and latest works, down to those of Mullach and Alexander Buttmann. For parallels or illustrations in classical literature, and yet more for those in the writings of Philo, I have preferred mainly to depend on the sources opened by my own reading. (2.) All questions relating to textual criticism I have carefully examined, so far as my *apparatus criticus*—consisting, however, almost entirely of printed works—enabled me; and even these limited researches have conducted to a few textual emendations. (3.) The Talmudic literature, of such primary importance in an archæological point of view, I have everywhere consulted in its original sources. And finally, in regard to those numerous questions concerning rites, or documents, or customs of the Old Testament, which the interpreter of this Epistle is called on to answer, I have in many instances been able to fall back on slowly won results of previous investigation.

HANDBOOK OF POETRY. By J. E. CARPENTER. London: Sampson, Low and Co.

WE like handbooks. We have handbooks of history, handbooks of chemistry, handbooks of ethics, handbooks of theology, and these generally give us in the condensest form all the necessary information of which they treat. Handbooks suit our age. An age in which such new fields of information are constantly being opened up, and in which there is such little time for minute enquiry and systematic study. Mr. Carpenter has done well to give us a handbook of poetry, one of the most interesting branches of literature, and one of the divinest forms of human thought. We of course speak true poetry, not those jingling compositions which are often baptized by that name. In this handbook the author treats of rhymes, rhythm, style, ornament, and song writing, and his remarks on all are shrewd and wise. Moreover he gives us a new poetical anthology, and the selections he has made are from the choicest pieces of our most illustrious bards. We have also here a concise dictionary of proper rhymes, a list of double and treble rhymes, and also a catalogue of terms used in poetry, and poetical criti-

cism. It is a most valuable work. Every literary aspirant should procure it, and none who have the ambition of expressing their ideas in musical cadences should write a line without conning its contents.

CURIOSITIES OF THE PULPIT. By the REV. PREBENDARY JACKSON.

London: Hogg and Son, Covent Garden.

REMARKS on the Christian pulpit in the fourth century and the preachers of the middle ages down to the time of the Reformation, anecdotes of celebrated French, Spanish, German, and other foreign preachers from the time of the Reformation, and of English and Scottish preachers to the end of the eighteenth century, and reminiscences of preachers and preaching during the eighteenth and nineteenth centuries, constitute the chief materials of this book. The author informs us that he has compiled it with a view of assisting the enquiries, and directing the thoughts of preachers to the modes by which their predecessors have interested and benefitted mankind. The work is suited to the end. It gives some fine specimens of sermons, and a goodly number of telling, mirthful anecdotes. We thank the author for his able and deeply interesting book, and trust that he will soon be able to give us a second series as he promises.

THE CHATTERBOX, 1868. By ERSKINE CLARKE, M.A. THE CHILDREN'S PRIZE, 1868. By J. ERSKINE CLARKE, M.A. Paternoster Row, H. Macintosh.

THE CHATTERBOX this year is in every respect up to its usual excellence, and is, with its companion from the hands of the same talented and indefatigable editor, above all other serials for children.

STORY OF THE KINGS OF JUDAH AND ISRAEL. Written for Children by A. O. B. Edinburgh: Nimmo.

THE Story of the Kings of Judah is an exquisite little book. The tale of Judah's and Israel's kings whilst truthfully told, is told with that simplicity and natural charm which cannot fail to interest children. The illustrated frontispiece is remarkably beautiful, whilst the map and other plates give this "well got up" volume a most attractive appearance.

NELSON'S MEDIEVAL ILLUMINATIONS. THE APOSTLE'S CREED AND THE TEN COMMANDMENTS. London: T. Nelson and Sons.

THESE two scrolls from Messrs. Nelson's series are most elaborately and elegantly illuminated, and would adorn the parlour, the study, the school, or the vestry. They minister at the same time beauty to the eye and the highest truth to the heart.

MOVEABLE AND IMMOVEABLE THINGS. A Sermon by Rev. W. T. ROSEVEAR, of Abingdon. Bristol: W. Mack. An admirable sermon, far above the average in philosophic insight, grasp of mind, and vigorous manly utterances. It has many eloquent passages.—SPIRITUALISM AND COMMON SENSE. By R. T. H. London: Hodder and Stoughton. This pamphlet is a professed refutation of spiritualism as represented by Home and Co.



A HOMILY

ON

The Increase of Christ a Moral Necessity.

“He must increase, but I must decrease.”—John iii. 30.



THAT John the Baptist was one of Nature's, or rather one of God's, nobility, does not admit of question. The Saviour Himself seems to have been deeply impressed with his intellectual and moral greatness, and, if I may say so, with his *professional* greatness. Realizing that in this world there was verge and scope for praise as well as for blame, and acting on the principle, “Honour to whom honour is due,” Jesus spoke of him as “a burning and a shining light.” He was, in the estimation of Christ, a Heaven-lit lamp, and as a lamp he radiated an abundance of strong, clear light on the spiritual darkness in which he found his countrymen enshrouded. In a spirit of sublime indifference to earthly things, human applause included, John the Baptist fulfilled his course.

If proof of his moral greatness be demanded, I submit that we find it in *the state of his heart relative to the Messiah*. When the Son of Man, emerging from private

life, entered upon his public duties, John the Baptist's moral greatness was put to a test of more than ordinary severity; but it did not give way any more than a rock-bound coast yields to the proud waves which dash themselves against it. However keenly we may scrutinize his words concerning the Messiah, it is impossible to discover in them the faintest trace either of jealousy or self-conceit. The greater popularity of Jesus may have perplexed and even annoyed some of John's disciples, but John himself was neither perplexed nor annoyed by it. On the contrary, it made him calmly, profoundly glad. When certain of his disciples, in complaining mood, came to him with the news that far more were flocking to the baptism of Jesus than to his own baptism, John gave them no encouragement. A hint prejudicial to the Messiah would probably have led them to take up a position of antagonism to Christ; but John refused to give it. He was too great and too good a man to put the tiniest obstacle in Messiah's way. So long as he had the stage all to himself he welcomed disciples of every age and rank, and did his utmost to retain his influence over them; but when He for whose advent he sought to prepare the Jewish people came upon the scene, John could not bear the thought of standing between his disciples and Christ's authority and influence over them. He appears to have realized that his labours were merely introductory to the Messiah's labours; and hence he was willing, nay, eager, to hand over, not a portion, but the entire body of his followers to Christ's care and guidance. John never lost sight of the fact that he was simply the forerunner of the Messiah. He never imagined that he was on a par with Him whom He delighted to recognise as the Lamb of God in the act of expiating the world's sin. He never dreamt of setting himself up as a rival to Christ. From first to last he was penetrated by a sense of Christ's infinite superiority to him. He knew that he could not be his own saviour, and still less the saviour of others, whether favourable or unfavourable

to him. He knew that to save sinners was Christ's prerogative. Accordingly, Messiah was with himself an object of faith, trust, love, and reverence; and, instead of seeking to keep his disciples from Jesus, with rare wisdom, humility, and consistency, he pressed them to accept of Him as their true Teacher and Master.

John the Baptist made no secret of it that he was not worthy to untie the latchet of Messiah's shoe; and so impressed was he with his inferiority to Jesus that he, as it were, hastened to lose himself in Christ, as the morning star loses itself in the sun's rays, and rejoiced in prospect of the stir which his faithful and courageous utterances had created, becoming merged in the movement which the Messiah was endeavouring to originate. When the time had arrived for Jesus openly to begin his search for the lost sheep of the House of Israel, it obviously struck John the Baptist that his mission proper was at an end, and much as he had loved the work given him to do, and successfully as he had prosecuted it, he was magnanimously ready to retire into the shade, or, if need were, to die, and thus leave Messiah free to carry it on unto completion. To John, as the friend of the bridegroom, the bridegroom's voice was sweetest music. He felt himself so bound up with Christ that it thrilled him with joy to know that Jesus was proving a vastly more attractive religious teacher than himself; and his delight in Messiah's success would be all the livelier, that he must have regarded it as evidence that he as his forerunner had not laboured in vain. For John to have objected to the growing popularity of Jesus would have been as absurd as it would be for a porch to object to the temple to which it introduces, or for the season of spring to object to the summer which comes after it. It is a fact, however, that generally speaking, we don't like to be outstripped; but, just as a right-hearted father is pleased to be outshone by his own son, so John the Baptist was pleased to be eclipsed by the Messiah. His submission to the

divine will was too explicit, and his personal interest in Jesus too pure-hearted, to feel pained or grieved because Messiah was manifestly gaining upon him, and destined to gain more and more till John and his ministry would, so to speak, sink below the horizon. What was he that he should come for a moment into competition or comparison with the "Christ of God?" He did not underrate his mission, or attach less importance to his character and reputation than he should, but John the Baptist saw that his ministry was from its very nature *temporary*; he saw, moreover, that it was in the circumstances *fitting* that he should give place to the Messiah. "*Fitting*" did I say? I am justified in using a stronger word. John saw it to be *necessary* that in proportion as Christ waxed he should wane. "He must increase, but I *must* decrease." He was not content with telling his disciples that he *would* grow less and less. He gave them distinctly to understand that there was a *moral necessity* for gradual decrease in his case; and it is not to be wondered at that he should have so expressed himself. Suppose that, in place of heartily making room for Jesus, he had attempted to run a race with Him, what would have happened? John would inevitably have incurred the displeasure of God, and covered himself with disgrace. Collision with the Messiah would have been fatal to his forerunner; but, fortunately, nothing of the kind occurred. John the Baptist knew his place, and was contented with it. God's will was his will.

In thus expressing himself, "*But I must decrease,*" John was not thinking of himself as *subject to the law of decay and death, physically considered*. 'Tis true that, as a rule, in old age the body loses the roundness and smoothness that are characteristic of youth, and that, after its separation from the soul, it dwindles in the grave to a handful of dust. In this sense good and bad, rich and poor, the wise and the foolish must all decrease. Nature's laws always

prove too strong for us, which is another way of saying that God is stronger than the creature; but John the Baptist was not spared to see old age. In mid-time of his days he was cast into prison; and he never came out of it, till he was carried out a murdered man. Besides, in the article of temporal death there was no essential difference between the forerunner and the Saviour. Jesus, too, fell a martyr to the truth; but, let us not forget that, whereas John continues under the power of death, Christ's speedily became an empty tomb.

Nor was he thinking of himself as a *person*—*thinking of the future of that part of him which could not die—his soul*. A just man, John the Baptist's path, all the while he was here, was as "the shining light that shineth more and more unto the perfect day." The longer he lived and preached repentance, the stronger his mental powers became, the more intelligent he became, and the holier he became; and ever since he was chased up to heaven, and a high place in it, he has been under the law of progress. On earth, a child in knowledge, he has grown into a man in heaven; on earth, conscious of numerous defects and faults, he has attained to moral perfection in heaven; and his holiness may be represented as an expanding circle. If the angels are age by age improving morally, how much more must "the redeemed from among men" be becoming morally better and better. Trees and animals soon reach their maximum. Daily the sun reaches his meridian; but we can put no limit to the growth of sanctified and holy intelligences in knowledge and goodness.

I remark again that it was not meant by these words—"*But I must decrease,*" that as *time rolled on a less and less favourable opinion would be formed of John*. This could not be his meaning, for the Christian Church at this hour thinks as highly of John the Baptist as did those who, during his life, deferred to him as a "man sent from God." The biographical notices of him with which we are furnished in

the Gospels are few and scanty; but they are of such a nature as to constrain us to entertain an exalted conception of his ability and worth. To assail him either on moral or intellectual grounds amounts to a contradiction of Christ. To the extent that we depreciate John we dissent from Jesus, for with transparent sincerity he declared that John was "more than a prophet," and that "a greater than he had not been born of woman." There is no danger, therefore, that as regards the Church of the living God, John the Baptist will ever be denied a place in the front rank of New Testament worthies. He was so saintly a man, and did his work so well that Christians cannot help admiring the wisdom, grace, and power which selected and qualified him to be the forerunner of Messiah.

What, then, did John mean when he intimated that his case would be a contrast to that of Christ, that, while Jesus would necessarily increase, he would as necessarily decrease? The idea which he wished to convey was evidently this—that *his authority and influence as the forerunner, or as a religious reformer, would of necessity be taken up and gently absorbed by the higher authority and influence of the Messiah.* As the ministry of John had direct reference to the coming of Christ, he could not with propriety exercise it after Messiah began to teach and to preach. Had he continued to cry "Repent," and to follow it up with the usual argument, "for the kingdom of heaven is *at hand*," despite the presence and operations of the Messiah, he would have misled his hearers. The conclusion would have forced itself upon them that the *future* still held the Messiah in its embrace, which would have been a false conclusion. After Christ's entrance into the arena of public life, there was no legitimate course open to John the Baptist but to point those with whom he came into contact to the Messiah; and this *was* the course which he adopted. "Behold the Lamb of God" took the place of "Repent," and the natural consequence was that his authority and influence were by degrees obliterated

by the authority and influence of Him to whom he sustained the relation of forerunner. Christ's rise was unavoidably John's fall; and to no one was it clearer than to John himself, that he as a teacher would be overborne by the Messiah. There was no wish or effort on the part of John to maintain and extend his authority and influence, subsequent to Christ's public appearances; but, had he been ever so anxious to do so, he must have failed. Infinitely inferior to the Messiah in nature, character, and resources, he was utterly unable to compete with Him. Verily his own disciples would soon have come to see that men had in Christ, a greater than John the Baptist, and would, consequently, one after another have deserted the forerunner. Apart from everything else, the *miracles* of Christ gave him an immense advantage over John; so that John did well to forewarn his disciples that, now that the Messiah had stepped forward, he had no choice but to recede and become ultimately lost to view. Not that his authority and influence as an inspired teacher suddenly collapsed, or were *absolutely* lost. They were only *relatively* lost, in much the same way that a river is lost when it reaches and flows into the sea. Prior to the emergence of Jesus from his obscurity there was urgent need for John; and his exertions on behalf of the kingdom of heaven about to be founded were productive of incalculable good; but there was no need for him in the character of forerunner after Jesus entered upon his public ministry. The glory of God and the salvation of sinners required that the period of increase should be succeeded by a period of decrease; and it is to John's credit that he was so thoroughly reconciled to the limitation—indeed gradual annihilation of his authority and influence by the overmastering authority and influence of the Messiah. He did not utter these words, "But I must decrease" in sorrow, but in joy. It would have been a serious business for John as a *sinner*, and a serious business for John as *forerunner*, had no Messiah been forthcoming, or had the Messiah when

he gave Himself to his appointed work found it too hard for him. Non-eclipse would have been the worst thing that could have happened to John; and he did not conceal it from those who brought him the tidings that Christ's authority and influence were rapidly encroaching upon his authority and influence that they were the bearers of a joyful message. It was enough for him that until Jesus thought fit to introduce Himself to public notice his authority and influence had steadily grown. The deepest desire of his soul was to be helpful to Christ; and when he considered that his decrease would be the natural and necessary result of Messiah's increase, his heart glowed with gratitude and gladness. It is interesting to observe that before he taught the disciples addressed on this occasion to associate decrease with his name, he taught them to associate increase with Christ's name. "He must increase," &c. The most important of all things is that the Messiah—as *the Messiah*—should increase; and if his increase should involve the decrease in authority and influence of a myriad John the Baptists, what about it? What serves it that Christians, and preachers of the Gospel, can do for human beings as compared with what the Lord Jesus Christ can do for them? If at any time we feel tempted to sympathise with John the Baptist in this statement, "But I must decrease," let us call to mind that the paling of his ineffectual fires was owing to the increase of Christ. As John did not pity himself, we need not pity him. Would my readers have had John to go on increasing, no matter about Christ? Do they reply that they would have liked *both* to increase? Suffice it to say that they could not both increase. If Messiah went up, John had to go down. When the sun comes forth like a bridegroom from his chamber, the stars have to hide themselves; none of us are so unreasonable as to ask for spring and summer together.

There is about the first clause of my text *a glorious*

indefiniteness. John did not go into details. He was satisfied with stating that his decrease would be more than made up by the increase of the Messiah. He is silent respecting the *amount* of Messiah's increase, and the *manner* of it; but he was convinced that Christ's authority and influence would win their way, and in the long run achieve a splendid victory. He was not the least afraid that his mission would turn out a failure. There were *moral reasons* for his increase; and they seemed to his mind so powerful that he did not hesitate to speak of Christ's increase as a moral necessity: "He *must* increase." He had no fear that as Jesus had arisen to eclipse him, so in the course of the centuries Christ would be in turn eclipsed. Recognising his authority and influence as the highest conceivable, he comforted himself with the belief that they would go on indefinitely extending; and they will. The more they spread, the more they will spread till they measure the globe itself; and nothing has transpired since the sentence fell from the lips of John the Baptist to lead us to suppose that the forerunner pictured too bright a future for Christ and his religion. So far from that, when we take into account the marvellous progress which the Gospel has already made, how can we bring ourselves to doubt that it will sooner or later triumph universally? "Christ *shall* see of the travail of his soul and be satisfied," and a nature like his will not be easily satisfied. "The pleasure of the Lord *shall* prosper in his hands." To workers with and for Christ there is a world of encouragement in the suggestive parable of the leaven. The leaven of the Gospel will not cease assimilating till it has imparted itself to the "whole lump." There is a variety of plants among us which cannot be traced to God's hand as the planter; and what is their destiny?—To be uprooted. "Every plant which my heavenly Father," &c. The issue of the fierce contest that is in progress between truth and error, sin and holiness, happiness and misery, Christ and the devil is not uncertain. As mediatorial King

Jesus "*must* reign till he hath put all enemies under his feet." This assertion of the great apostle is in beautiful harmony with, and sheds light upon, John the Baptist's words—"He *must* increase." Some Christians, I know, have difficulty in endorsing strong unqualified language of this sort. Their ardent wish is that Christ may increase; but they cannot persuade themselves that He will increase, above all, that He *must* increase endlessly. When they muse on the many and formidable hindrances that exist to the spread of Christianity—corrupt governments and institutions, depraved customs and habits, and systems as hoary as they are false, when they muse on the masses which in past times have died in Gospel unbelief, and that are living unconcerned about their souls, Christ, and the future; when they muse on the bitter and incessant opposition which the Gospel has to encounter from Satan, and the angels that are in league with him; when they muse on the lukewarmness and imperfections of Christians, and the mistakes into which they are ever and anon falling, when they muse on the freedom of the will, and the respect with which God treats it, their faith in the diffusion of the Gospel throughout the earth, and its ultimate reception by all its inhabitants, often fails to stand erect; but they forget that there is inexpressibly more for Christianity than is or can be against it—and they forget that the Messiah "*must* increase." Surely what must be must be. Does any one inquire—Is there a time approaching when God will *compel* men to believe in Christ, and do the right? I answer, No; it is not necessary to the increase of Christ, and the effectual bruising of the serpent's head, that recourse should be had to coercion. What is mainly wanted is that the Gospel should get a fair chance; and this it will by-and-by secure for itself. Moral movements have their ebbs and their flows, and Christianity is not an exception to the rule. It does not advance at an equal rate in all the localities in which it has obtained a footing. Sometimes it creeps slowly along like a timid

barque, and at other times like a flood, it carries all before it. At the very time that in one country it is leaping from victory to victory, we not unfrequently find it in another country languishing and in danger of defeat. But taking a general survey, there is no gainsaying it that its march is onwards, and that the day is considerably nearer than it was when "the knowledge of the Lord shall cover the earth as the waters cover the sea," and enrich it with a thousand blessings. It is not possible to forecast its exact direction, or the rate at which it will speed on to its consummation, and perhaps it is not wise to try. Events may transpire to give it an impetus, of which, meanwhile, we can form no adequate notion. The less work it comes to have to do the abler it will be to do it, and one would expect it to accomplish it the more victoriously. There is, in our judgment, little force in the question—Where are the Churches which the apostles planted? It was never intended in such a mutable world as ours that they should endure from century to century. How could they? They made but a small list after all; but what a time it would consume to read over the names of the Christian Churches that now exist in these isles alone! Then, it should not be forgotten that the *real* progress of Christianity is much greater than its *seeming* progress. The very atmosphere of particular countries has become impregnated with Christian elements; and the inhabitants cannot avoid breathing it. Christ deserves to increase, and He will increase. In John the Baptist's language—"He *must* increase." There is that in Him and about Him which necessitates increase. When I take due note of the fact that humanity needs Christ, that there is in man a constitutional sympathy with truth and liberty, and a craving for happiness, that the Gospel is divinely adapted to the case of sinners, that God's interest in man never flags, that his power and wisdom are infinite, and that the Christian religion has again and again shown itself competent to cope with the worst characters and circumstances,

I can easily credit it that Messiah must increase. Why should his authority and influence come to a stand-still? Can one valid reason be produced? If it could, it would ere this time of the day. The more that those who have received Christ study Him, the readier are they to submit to his authority as "from heaven," and, therefore, "above all," and the more do they come under his influence. They cannot bend over Him as revealed in the Bible, and hold fellowship with Him without becoming more and more attached to Him, and giving themselves up with less and less reserve into his hands, to be moulded by Him; and who needs to be reminded that the company of the redeemed in glory is ever on the increase? Those mansions in the celestial Paradise allotted to the world's sanctified ones are steadily filling up. They receive mighty accessions in the course of every year; and who can estimate the stupendous increase with which Christ has been favoured since John the Baptist, in confident tones, and as the organ of the Holy Spirit, gave expression to the words which we have sought to expound? Leaving out of sight altogether the millions on millions that have entered upon the enjoyment of their heavenly inheritance, it is computed that a fifth part of the earth's population are *nominal* Christians. What proportion of these have their names written down in the Lamb's Book of Life, God only knows; but the fact which I have mentioned is prophetic, and full of consolation to all who are labouring and praying for the world-wide triumph of truth, and righteousness, and peace; and should strike terror and despair into the hearts of all who have assumed toward Christ an attitude of hostility. This denomination and that denomination may dwindle and pass away; but Christ "must increase."

Brother Christians, it has been said that *Christianity is Christ*; and I would like you to see and feel that Christianity has peculiarly strong claims upon you. You cannot be too solicitous or do too much to advance it. As you can

hinder the Gospel, so you can help to propagate it, and you should set its promotion before you as "the one thing needful." The Divine glory and humanity's weal are wrapped up in the extension of Christ's authority and influence, and in order to the increase of Messiah you should "pray without ceasing," give cheerfully and generously of your time, your strength, and your money. The same mind should be in you that was in John the Baptist, who was willing to lie low in the dust; to be, in a sense, extinguished that Christ might, in the persons of his followers, enlarge Himself to the ends of the earth. For whom should we make sacrifices as Christians if not for Christ? For what should we deny ourselves if not for the cause of Christianity? His and its claims are assuredly paramount, deal with them as we may. Let us guard against ignoring them. Let us look them honestly in the face, and gird up the loins of our minds to meet them, and all the more joyfully and determinedly that Christ "must increase." The movement which He became incarnate to set a-going, cannot be arrested. As well may men essay to roll back the tide, or stare the sun into stationariness, as essay to stop permanently the glowing wheels of the Gospel chariot. The "Sun of Righteousness" hastens to his meridian; and they who have ranged themselves on Christ's side, and are fighting for Him, have chosen the winning side.

G. CRON.



AN enthusiastic antiquarian, standing amidst the fragments of an ancient temple, surrounded by dust and moss, broken pillar, and defaced architrave, with magnificent projects in his mind of restoring all this to *former* majesty, to draw out to light from mere rubbish the ruined glories, and therefore stooping down amongst the dank ivy and the rank nettles; such was Christ amidst the wreck of human nature. He was striving to lift it out of its degradation. He was searching out in revolting places that which had fallen down, that He might build it up again in fair proportions, a holy temple to the Lord. Therefore He laboured among the guilty; therefore He was the companion of outcasts; therefore He spoke tenderly and lovingly to those whom society counted undone; therefore He loved to bind up the bruised and the broken-hearted; therefore his breath fanned the spark which seemed dying out in the wick of the expiring taper when men thought it was too late, and that the hour of *hopeless* profligacy was come. It was that feature in his character, that tender, hoping, encouraging spirit of his, which the prophet Isaiah fixed upon as characteristic, "A bruised reed will he not break." It was an illustration of this spirit that He gave in the parable of the Prodigal Son.—F. U. ROBERTSON.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Moral Condition of Mankind.*

“The fool hath said in his heart, There is no God.

They are corrupt; they have done abominable works;

There is none that doeth good.

The Lord looked down from heaven upon the children of men,

To see if there were any that did understand,

And seek God.

They are all gone aside,

They are all together become filthy;

There is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge?

Who eat up my people as they eat bread,

And call not upon the Lord.

There were they in great fear:

For God is in the generation of the righteous.

Ye have shamed the counsel of the poor,

Because the Lord is his refuge.

O that the salvation of Israel were come out of Zion

When the Lord bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad."—Psa. xiv.

HISTORY.—This Psalm, and the fifty-third, are but different versions of one and the same composition. Different opinions exist as to the time and occasion of its production. Some think it probable that it was written when Babylon, the great representative of the giant powers of the heathen empires, already tottering, was waiting but the sentence of God's decree, to crumble into dust. Others think that it was written before the fatal day of Gilboa (1 Sam. xxviii.) when the reign of Saul was closing in night, and the religion of the kingdom was at its lowest ebb whilst others suppose that it refers to the period of Absalom's rebellion. There seems to us, however, nothing in the Psalm to guide us to any decisive or accurate opinion on the subject. One thing, however, is clear, that it was composed at a time when the writer's mind was deeply affected with the depth and prevalence of the depravity of the times in which he lived. Paul adopts it as a description of the depravity of mankind. It purports to be one of David's compositions, and it is generally received as such by all expositors.

ANNOTATIONS.—“*The fool.*” Sin and folly in God's word are equivalents. Sin is the essence of foolishness. (Gen. xxxiv. 17.) Josh. vii. 15; Psa. xxxix. 9; Job. ii. 10.) The Hebrew word *fool* is indeed rendered a vile person. (Isa. xxxii. 5, 6.) The term here does not stand for the individual, but for the sinful race. It is a collective appellation. Man the world over is a sinner, and the sinner everywhere is a fool.

“*Hath said in his heart.*” The word *heart* in the Bible often represents the whole soul, including intellect and affections. Here it is generally regarded as mainly representing the emotional part, the affectional department.

“*There is no God.*” The words “*there is*” are not in the original; the rendering should be, “no God,” “nothing of God,” “God is not.” The fool—that is the sinner—says in his heart, not in his understanding, for all reason is theistic, but “in his heart,” “*there is no God.*” And he says this not to others; he is too timid, too bashful for this, but to himself, “*there is no God.*”

“*They are corrupt,*” &c. That is, the collective fool. The writer describes them as corrupt, as having done abominable works, and as generally depraved. “There is none that doeth good.”

“*The Lord looked down from heaven.*” “The original word here”—“*shakaph,*” says a modern expositor, “conveys the idea of bending forward, and hence of an intense and anxious looking,

as we bend forward when we wish to examine anything with attention, or when we look out for one who is expected to come. The idea is that God looked intently for the purpose of ascertaining whether there were any that were good. He looked at all men: he examined all their pretensions to goodness, and he saw none who could be regarded as exempt from the charge of depravity." The language, of course, is anthropomorphic. There is no need for God to look and search intensely in order to discover what is. He is omniscient; He sees all.

"*They are all gone aside.*" He discovered that they were all apostates.

"*They are all together become filthy.*" The word *all* is not in the original; it is supplied by the translators, who sometimes manifest a tendency to make poor humanity, if possible, worse than it really is. That the totality of the race is not meant is pretty clear from the reference to the generation of the righteous in this very Psalm. The word "*filthy*" is in the margin rendered "stinking." It is only found in two other places in the Bible. (Psa. liii. 3; Job xvi. 15.) Sin is moral putrescence.

"*Who eat up my people as they eat bread.*" The figure of devouring occurs often elsewhere. (Prov. xxx. 40; Micah iii. 3; Hab. iii. 14; Psa. xxii. 2.) "*As they eat bread*" may mean either making use of them for their support or for pleasure. Feeding on them with delight, injuring them with as little thought of guilt as when they take their daily food. "Israel is a scattered sheep: the house have driven him away: first the King of Assyria hath devoured him; and last this Nebuchadnezzar, King of Babylon, hath broken his bones." (Jer. l. 17.)

"*There were they in great fear.*" In the margin, "they feared a fear." The idea is that their consternation was a stern reality. Sin is the soul of timidity. Cowardice must ever grow out of a guilty conscience.

"*For God is in the generation of the righteous.*" They are not all bad, then; there is a generation, a race of persons that are righteous, and God was amongst them, as he had ever been, and as he ever will be."

"*Ye have shamed the counsel of the poor, because the Lord is his refuge.*" The word "poor" here must be regarded not merely as representing secular destitution, but as representing spiritual humility. In fact, the writer seems to employ it as an equivalent to the "righteous" in the fifth verse, or if the poor here refers to those who were secularly indigent, it must be limited to those who are righteous—the "righteous poor." The verse teaches, first, that

the righteous poor trust in the Lord as their refuge. This is their "*counsel*" or purpose. God is everything to them. Secondly: Because of this the wicked described in the preceding verses make them subjects of derision. "*Ye have shamed.*"

"*O that the salvation of Israel,*" &c. In the margin, *who will give.* The original is, *who will give out of Zion salvation to Israel?* It expresses a desire as the words in our translation, *O that.*"

"*Out of Zion.*" Zion was the earthly seat of God, the seat of theocracy. Thus in Psalm iii. 4, "he heard me out of his holy hill." (Psa. xx. 2.) "The Lord strengthen thee out of Zion." "The Lord bless thee out of Zion." In Zion He made special manifestations of Himself to the Jewish people, and thither they looked for help. "*When the Lord bringeth back the captivity of his people.*" "This is language taken from captivity in a foreign land. It is not necessary, however, to suppose that any such literal captivity is here referred to, nor would it be necessary to infer from this that the Psalm was written in the Babylonian captivity, or in any other particular exile of the Hebrew people. The truth is, the Hebrews were often in this state (see the Book of Judges, *passim*), and this language came to be the common method of expressing any condition of oppression and trouble, or of a low state of religion in the land." The whole verse expresses, First: A strong desire that God would send to Israel the promised restoration. Secondly: That when that restoration came there would be joy and gladness on all hands.

ARGUMENT.—We have first a description of human depravity as universal (ver. 1—3); then a confident anticipation of destructive judgments on the incorrigibly wicked (ver. 4—6), and an earnest wish for the speedy deliverance of God's elect from the evils of their natural condition, and from the malice of their unconverted enemies. (Ver. 7.) *Alexander.*

HOMILETICS.—Homiletically, this Psalm may be looked upon as *exhibiting the moral condition of mankind.*

IT is here presented in two aspects.

I. AS LAMENTABLY DEPRAVED. The picture which the poet draws with his lyric pencil of the moral state of our race is very dark and very hideous. We have here a negative and a positive description of depravity.

First: *We have a negative description of it.* (1.) It is godless. "No God." Depravity is necessarily atheistic. A practical belief in God would render its existence impossible. All sinners are *practical* Atheists, though few would theoretically deny the existence of a God. Millions in Christendom who say every Sunday, "I believe in God Almighty, maker of heaven and earth," &c., deny his very existence in their daily life. God is not in any of their practical thoughts. Practical atheism is a thousand times worse than theoretical. It involves the most impious hypocrisy, and defies the power of argument. Indeed, the atheism in theory grows out of the atheism of life. The wish here, as everywhere, is father to the thought. The intellect is the slave of the heart. We readily form an argument for that which we wish to be. All the immoral sophistries of the brain grow out of the desires of a corrupt heart. (2.) It is worthless. "None that doeth good." The essence of a good work lies in its motive, not in its external form, nor in its influence; where God is not there is not, there cannot be any virtuous motive. As soon could a sapless tree produce fruit, or a sunless landscape throb with life and bloom with beauty, as a godless soul can do good. A sinner is worthless, he is a cumberer of the ground. The universe would be better off without him, his extinction would be a blessing to all. (3.) It is thoughtless. There were "not any that did understand." They had "no knowledge." It does not mean of course that they did not understand anything, that they knew nothing; they had thought and judgments about some things, but those things were not the great and vital things of being, they did not think of the *right subjects in the right way*. They were thoughtless in this direction. This thoughtlessness is the sin, the characteristic, and the ruin of the sinner. "Oh, that my people were wise, that they understood this, that they would consider their latter end." (4.) It is prayerless, "And called not upon the Lord." Of course not. "They

say in their hearts there is no God," and how should they call upon Him whose existence they practically deny? They do not call upon Him; they have no conviction of his existence, no deep consciousness of their dependence upon Him. At times, indeed, in seasons of terrible affliction and danger, urged by their instincts, they may cry to the Lord. But this is no more prayer than is the shriek of a dying bird. True prayer is a soul habitude, and thus the wicked never pray.

(To be continued.)

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Walking Worthy of our Vocation.*

"I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1—3.

ANNOTATIONS.—"Prisoner of the Lord." δεσμιος εν Κυρω—"the prisoner in the Lord." Elsewhere Paul represents the distinguishing characteristic

of the Christian as a man in Christ. He tells us elsewhere **that a man that is in Christ has no "condemnation,"** he is a "new creation," &c. A genuine Christian is in Christ, in Him as a loving disciple in his school, a loyal subject in his kingdom, an affectionate member in His family. All men live *in* the character of others, the ungodly world lives in the corrupt character of the first Adam. The genuinely Christian lives in the character of the second Adam—Christ. Paul was *in* Christ. Christ's ideas, principles, sympathies, aims, whole character, constituted the very atmosphere in which he "lived, and moved, and had his being." Now, it was because he was a Christian that he was a prisoner, not because he had done any moral or political wrong.

"Beseech you that ye walk worthy of the vocation wherewith ye are called." In the preceding chapters of this Epistle the apostle had dealt with great doctrinal realities, he now leaves the realm of theological ideas for that of practical life. "I exhort you, therefore, I the prisoner in the Lord." (*Ellicott*.) Exhort you to what? "That ye walk worthy," or better, "ye walk worthy of the calling wherewith ye were called." *της κλησεως*. This means an invitation. All who become Christians have been called by God—called by Providence, by the Gospel, by the ministry, by the workings of conscience, by the strivings of the spirit. What the apostle exhorts is that the conduct of the Ephesian Christians should agree with their vocation.

HOMILETICS.—The verses looked at homiletically suggest the following general truths.

I. THAT MAN'S EXTERNAL CONDITION IN THIS WORLD IS NO TRUE TEST OF HIS REAL WORTH. A greater man than Paul, greater in true thought, lofty aims, disinterested sympathies, self-sacrificing love, Christ-like devotion and philanthropy, never lived. He was great in himself, great in his spiritual influence, great in the estimation of all capable of appreciating worth. Yet he was a "prisoner," and doomed to martyrdom. A condition the most ignominious and painful. This fact shows—

First: *The corruption of human society.* So blind in moral judgment and so perverse in heart has civil society been, almost from the beginning, that it has doomed its best men to degradation, suffering, and often martyrdom. This fact shows—

Secondly: *The high probability of a future retributive dispensation.* The beheading of a John the Baptist, the imprisonment of a Paul, the crucifying of the Christ, proclaim with a tongue of thunder a coming judgment, a day when "all ungodly

men shall be convinced of all ungodly things which they have ungodly committed." Another general truth suggested by these verses is—

II. THAT THE END OF ALL TRUE THEOLOGY IS THE IMPROVEMENT OF CHARACTER. The apostle, after laying down in the preceeding chapters the grandest theological truths, begins in these verses an application of these truths to practical life. "I exhort you therefore." "Therefore." Why? Because of the wonderful things I have before stated. Theology, if it remains with us merely as a science, will do us no spiritual service. It may stimulate thought, widen the realm of intelligence, afford scope and incentive to our speculative faculties, and develop our powers of logic and controversy; but what boots all this? Devils in depravity and torture are theologians. It is only when theological truths pass from the intellect to the heart, and thence circulate as blood through every particle of our being—in other words when doctrines are translated into deeds—that they really serve us. Theology is bread, but undigested bread does not impart health, but impairs it; does not invigorate the man, but enfeebles him. A great theologian is often a moral invalid. Another general truth suggested by these words is—

III. THAT THE PRIVILEGES OF A MORAL BEING ARE THE SPRINGS OF HIS OBLIGATIONS. "Walk worthy of the vocation," &c. The Bible teaches us our duty not so much by written *precepts* as by *principles*, either expressed or implied. Indeed it seems to me no code of legislative propositions, though its volumes filled the world, could supply directions for the boundless activities of an undying soul. You cannot bring all the obligations of souls into any number of written sentences. Hence we have principles, and often one principle will meet all the possible activities of a soul and determine its duty in every separate act. The principle we have stated is an example. When a real Christian is told to act worthy of his vocation he is told everything touching all conceivable obligations. This point supplies us with two general remarks—

First: *Christians are called into a divine sonship, and their duty is to walk worthy of that.* The call you have in the fifth

verse of the first chapter : " Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will." We are called to be the sons of God. What is our duty? To act worthy of our relationship, act as sons ought to act toward such a Father. Give Him (1.) The highest *reverence*. Our Heavenly Father is not only greatest to us, but greatest to the universe. Therefore reverence. (2.) The highest *gratitude*. We owe everything to Him, being and the highest blessings of being. Therefore to Him our profoundest and incessant thanks are due. (3.) The highest *esteem*. He is the best of beings, the fountain of all virtues, the standard of all character, the totality of goodness. Therefore He should be loved with all our soul and strength. (4.) The highest *confidence*. Yield to Him a cheerful trust, a boundless reliance. Trust in Him for ever. (5.) The highest *attention*. He should occupy more of your thoughts than any other being. To study his character trace his ways, anticipate his wishes, imbibe his spirit, imitate his character, and thus become partakers of his nature. When Christians are told to walk worthy of their sonship what more can be said? It means to live a pure, useful, elevated, morally royal life. Another remark that this point supplies us with, is—

Secondly : *Christians are called into a spiritual corporation, and their duty is to walk worthy of that.* When on earth Christ founded a new society, its members consisted of those who practically accepted Him as their great Teacher, Example, Saviour, Lord. That society, few in numbers at first, has been increasing ever since. Millions have gone to heaven and millions are still on this earth, found in connection with all Churches, and not a few in connection with none. This society, though its members are divided by sentiment, and ritual, and distance, are nevertheless *one*, one in spirit, purpose, life. They are but branches of one tree, the root of which is Christ; members of the body, the head of which is Christ. Now, every Christian is called into this grand corporation. And the apostle here states two things concerning our relation to it. (1.) The grand purpose we should aim at. " Endeavouring to keep the unity of the Spirit, in the bond of peace." " Unity of the Spirit " means the unity of which the Spirit is the author. Unity not

merely doctrinal or ecclesiastical, for there may be doctrinal and ecclesiastical unity where there is spiritual separation. It is the unity of soul in Christ. Now, every one belonging to this corporation should diligently endeavour to maintain its unity. This unity is consonant with diversity, the waves are different, but the ocean is one; the branches are different, but the tree is one; the members are different, but the body is one; the stars are different, but the system is one. Men's thoughts may be different, but men's loves may be one, and loves are the bonds of souls. (2.) The method for promoting this purpose. Three things are indicated here. (a.) Humility. "With all lowliness and meekness." Pride, arrogance, and haughtiness in all its forms have ever been amongst the most disturbing elements in Church life. (β.) Mutual forbearance. "Forbearing one another." The best members of this Church are imperfect in belief, sympathies, and conduct; hence, mutual forbearance is necessary in order to maintain unity. He who feels disposed to quarrel with every fault of his associates may spend his time in doing nothing else. (γ.) Brotherly love. "Forbearing one another in love." Love is the healer of discords. No hand but hers can retune the discordant harp of Church life.

These—lowliness, meekness, long-suffering, loving forbearance—quiet, unpretending, unshowy virtues are amongst the best means for promoting true unity in the Church of God. Who is the most useful Christian? Not as a rule he who has the most transcendent genius, brilliant talents, and commanding eloquence, but he who has the most of this quiet, loving, forbearing spirit. The world may do without its Niagaras, whose thundering roar and majestic rush excite the highest amazement of mankind, but it cannot spare the thousand rivulets that glide unseen and unheard every moment through the earth, imparting life and verdure and beauty wherever they go. And so the Church may do without its men of splendid abilities, but it cannot do without its men of tender, loving, forbearing souls.



Homiletic Notes on the Epistle of James.

(No. XV.)—Continued from Page 87, Vol. 22.

SUBJECT: *Godless Merchants.*

“Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”—James iv. 13—17.

TOO often, in our lack of intense reality, we preach to those who are present, as though they were absent, and even far distant from us. From some cause or other we fail to feel the force of the many eyes, or rather of the many souls peering through those eyes, that are solemnly grouped round us in the sanctuary, waiting our words, as we minister. But, however much, when you listen to us, you may feel this lack you must be conscious of the intensest reality, as you read these apostolic letters to the men of all lands and times. The inspired writer here seems to be face to face, soul to soul with the men he is teaching. Hence with what energy he seeks to excite their attention—“Go to now;” and with what equal clearness he discovers to them God’s truth, and photographs their own feelings.

Let us now honestly look whether he here utters the special truth we need to learn, and describes our motives and character. He does, if we are godless merchants, for he shows—

I. THEY PRACTICALLY MAKE SELF THE END OF THEIR LIFE. It is this, in the resolutions of worldly men, that is here condemned.

Not their industry. It is right. The rust that settles on inactivity, such for instance as the weakness of an unused limb, or intellect, or affection—is God’s brand on indolence. Divine voices say, “Go to the ant, thou sluggard, consider her ways and be wise.” “In all labour there is profit.” “Work with your own hands.” All Nature works;

“The silent heavens have goings on,
The stars have tasks.”

And as we listen to our Great Example declaring, “My Father worketh hitherto, and I work,” we are sure that work is virtuous, and may be divine.

Again, the condemnation here is, not upon their working *for profit*. It is well to accumulate what will be for our own or others’ comfort. To amass wealth is a better, as well as a wiser thing, than to squander and to lose. Part of the shame of the Prodigal Son was that “he *wasted* his substance with riotous living.”

Nor is working for profit *with forethought* condemned. The men scattered about the civilized world, to whom James wrote, visited the great commercial cities of the day. They went to traffic in Antioch, which, commanding all the trade of the Mediterranean, enterprising merchants rejoiced in, as “the gate of the East;” and they “spent a year” in the oldest city in the world, Damascus, then renowned for wines and wool; or they went to Alexandria, eminent commercially as well as intellectually, and there entered with zest into barter at the marts of spices and dyes, jewels and perfumes, manufactures and corn, and took an eager interest in the fine harbours of the city, that its founder meant to be the centre of the commerce of the world. Now, no one will venture to say that when these merchants planned their visits to these cities, shrewdly, enterprisingly, and honestly, or that when our modern merchants do the like, the brain is being badly employed. It is well to “go into the city,” for there the stagnant pulses of our whole life are often quickened. It is well in the city to put forth the earnest industry of persevering men. A Christianized commerce may become one of the truest educators of the individual, and efficient harmonizers of the race. So, some of

the best of men have resolved to "go into this or that city, and spend a year there, and buy and sell, and get gain."

But the reproach is, when this working for profit, with forethought, is all for self. When the streets of the city are busily trod, and all the details of commerce earnestly carried out, merely for gain, man wrongs his fellows, degrades himself, and dishonours God. Selfishness vitiates all, and incurs a rebuke and a reproach on industry, forethought, success. Not only do worldly men act thus, but—

II. THEY PRACTICALLY DISREGARD THE TRANSITORINESS OF THEIR LIFE.—The swiftness with which our life passes defies adequate description. It is well when we regard it as the great sorrow-taught Seer did. He, in the ancient land of Uz, saw in all the most evanescent objects around him emblems of the fleetness of life. For, if he looked on the road he trod, he recognised as a symbol of his life, not the slow caravan richly laden with merchandize, but the rapid courier, who urged on the swift dromedary, as he promptly carried the royal commands, scarcely deigning to look at the traveller he passed, who might sadly muse, "My days are swifter than a post." And, as he gazed on the sea, "the swift ships," canoes of reeds, and not the ponderously built and heavily freighted merchantmen, reminded him of his life. In the landscape he read types of himself, not in the rock, nor even in the tree, but in the frail grass, and the fragile flower; and in the heavens, not in the enduring moon, nor even in the trembling stars, but in the vanishing cloud and the flimsy mist. In fact, everywhere, it was not the substance but the shadow that seemed most like his life. Seeing the fact just as Job had thus seen it, James asks, "What is your life? it is even a vapour."

A vapour is an exhalation from the earth. We are dust, and at death our bodies only return to what they were. Our end is, "Earth to earth, ashes to ashes, dust to dust."

A vapour passes away utterly. Though we can find the powder of the crushed rock, and even the faded leaf of the dying tree, there is no trace left of the mist that is exhaled by the sun, or borne away by the breeze. So the places that now know us shall know us no more for ever. And one and another survivor

when, like the mist, we have vanished from their horizon, may ask concerning us, "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"

Now in practical disregard of this fact of the fleetness of our life, the worldly man plans, and labours and lives; he lays out his schemes as to the cities where he will trade, the merchandise he will barter, the fortune he will amass, as though his own life were certain, reliable, enduring, instead of being frail, transient, and perishing.

III. THEY PRACTICALLY IGNORE THE GOD OF THEIR LIFE. The men who make *Self* the end of their life, and who disregard its transitoriness, are always men who ignore God. Not that the men of the world of the first century, any more than the men of the world of the nineteenth, could profess atheism. In theory almost every man is a theist. Demas does not actually refuse to say, "I believe in God." But, whatever may be the language of the creed, the clearer, more convincing language of his conduct convicts every worldly man of this heresy. Such heresy ignores the teaching of our text that—

First: The God of life has a *will*. "If the Lord will." The Supreme Being has both desire and determination; and these two constitute will. But beyond this the will of God is distinguished by intelligence, force, benevolence. Through the ages, and through the hours too,

"One Eternal purpose runs."

That purpose is the plan of the Infinite Mind, the wish of the Infinite Heart. His will is the force of all forces, the law of the laws of nature. It is uttered to us as law, but is itself the liberty of God. A God without a will would be a God without a sceptre, without a throne, without any moral attributes. Yet such is the God conceived of by multitudes.

Our text shows, secondly, that God's will relates to *individual men*. "Ye ought to say, if the Lord will, *we*," &c. Whenever men conceive their plans, and toils, and life too insignificant for the control of the Divine will, they limit the Holy One—

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

Our text implies, thirdly, that God's will refers both to the *life and activity of every man*. To every one of you who believes in God our message is, that in your every purpose, for your home life, your business life, your intellectual life, "Ye ought to say, If the Lord will, we shall *live* and *do* this, or that." He has a will about your *life*, though the plans of that will are unknowable by you. It can as easily withdraw your life as it can wither the blade of grass, or scatter the morning mist. So your life hangs upon that will. And if you live, your *activities* depend on that will. The path of enterprise may be blocked up by a hundred unforeseen obstacles, or your power to tread it may, through a weakened body or enfeebled mind, be withdrawn. Dependent as we are on Him for the breath that shall prolong our life a moment, for the power of the brain to conceive a single thought, or of the hand to write one word, how monstrous it is that we should be heard saying, as though we were lords of our own lives, "To-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain," instead of resolving, "If the Lord will, we shall live, and do this or that."

The last point here noticed as marking worldly men is—

IV. THEY PRACTICALLY PRIDE THEMSELVES ON THE VERY EVILS OF THEIR LIFE. "Now ye rejoice in your boasting; all such rejoicing is evil." We have glanced at the boastful speeches that indicate a boastful spirit. Do you inquire what boastfulness—what vaingloriousness? The boastfulness of making *Self* the end and aim of all; of disregarding the transitoriness of life; of ignoring the great God. What worse boastfulness could there be? It is a glorying in shame. No wonder that the cry has been uttered, "Good God, whither is man fallen? First we practise sin, then defend it, then boast of it." Of this men are guilty when *they rejoice in mere successes; when the successes involve sin; when the sin is knowingly committed*. To know that selfishness is sin, and yet to continue selfish; to know that life is transient, and yet to live only for it; to know that God is related to us, and has claims upon us, and yet to ignore Him, is so to sin as to forfeit heaven, to curse earth, and to deserve hell.

Bristol.

U. R. THOMAS.

Germs of Thought.

SEMINAL SKETCHES OF DISCOURSES ON CHRIST'S LETTERS TO THE SEVEN CHURCHES OF ASIA MINOR.

By the late Rev. CALEB MORRIS, being condensed notes of a sermon taken
down in short-hand when preached.

(No. II.)

SUBJECT: *Christ's Letter to the Church at Ephesus: its
Peculiarities.*

“Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”—Rev. ii. 1—7.

Analysis of Homily the Eight Hundred and Twenty-first.

HAVING noticed some of the *leading* characteristics in the letters to all the churches we now proceed to indicate distinctive *peculiarities* in each. This is addressed to the church at Ephesus. As the first and the last verses contain nothing peculiar to this church, remarks on them have already been made in our introductory discourse. (Read the Acts of the Apostles for an account of the origin of the church at Ephesus.)

Our question now is, What are the *peculiarities* in the Ephesian church indicated in this apocalyptic letter? They are three: *opposition to error, patient endurance, and decay of love.*

I. OPPOSITION TO ERROR. "Thou cans't not bear them which are evil, and thou hast tried them." This latter error is attributed to the Nicolaitanes. Who were these? I don't know. No one knows with certainty. There are hosts of opinions and hosts of papistical traditions; it were idle to canvass these. There are certain general remarks that may be deduced from the entire passage in relation to religious error in general.

First: *The origin of religious error is often involved in great obscurity.* It was so in relation to the particular errors which the Ephesians opposed. What is error? It has no objective existence; it is unreality. It is an inaccurate conception of the mind, a conception not agreeing with the reality. Such conceptions in religious matters men are prone to, and their rise is often very mysterious. Many of the leading theological errors that roll over Christendom, obscuring the true God and his truth, are hidden in obscurity as to the origin. We may infer,

Secondly: *The manifestation of religious error is in deeds as well as doctrines.* "Thou hatest" the *deeds* of the Nicolaitanes. There is a natural correspondence between doctrines and deeds, creed, and conduct; the one grows out of the other. A false theology has a tendency to produce a corrupt morality. There are, however, at times exceptions to this. There are those, alas, who are orthodox in doctrine but corrupt in character. Why is this? Because the sound doctrine remains in the head, and never enters the heart, and the heart is the spring of action. (2.) Because sometimes the tempting spirit suddenly excites impulses which for a time bury the beliefs. The man is overcome, "overtaken in a fault." A true man in this sad condition will be restored. He is not *organically* diseased; he is only in a fit; a gust of atmosphere has affected him; he is sound in the great organs of life, and he will recover. We may infer,

Thirdly: *The defence of religious error is generally by an appeal to Divine authority.* "Which say they are apostles, and are not." Religious error generally appeals to the Divine; its ministers all say they come from God. Have they studied the Scriptures? No, they are above that; they have had direct communication. Men that teach blasphemy in their pulpits say they "are apostles," and the unthinking believe them. Apostles! have you the apostles' spirit, character, aim? Don't take from human lips

in theology anything for granted. The men who set themselves up as *apostles* are more likely to be apostates. We may infer,

Fourthly : *The dissemination of religious error is often very rapid.* We find that no less than three out of the seven churches were contaminated by the religious error of the Nicolaitanes, whatever it was. *Why* does religious error spread so quickly ? (1.) *Because human nature in its depraved state has a greater affinity for it than it has for truth.* I say depraved state, for human nature at first was responsive to truth. But as a diseased eye shrinks from the light, the corrupt soul shrinks from truth. (2.) *Because religious errorists are generally zealous propagandists.* They are great proselytisers all of them. There is yet another point that might be inferred.

Fifthly : *The very existence of religious error should be hated by Christians.* "Thou hatest the deeds of the Nicolaitanes, which I also hate." Some people seem to regard religious error as a matter of indifference. Why should we be indifferent ? Is it because there is no true test ? What is common sense—conscience—the Bible ? Is it because religious errors are not injurious ? Nothing is more damning to the intellect, heart, soul. Errors in science, medicine, mechanics are often very injurious ? Is it because they have sprung up involuntarily ? What are called involuntary beliefs imply a great deal of voluntary action. Is it because it is uncharitable to oppose religious error ? Some plead this. Brethren, the greatest charity I can show my erring brother is to oppose his errors. I help him by striking them. Christ says, I HATE the doctrine of the Nicolaitanes.

Another peculiarity of the church at Ephesus, as indicated in this apocalyptic letter, is :—

II. PATIENT ENDURANCE. "I know thy works, and thy labour, and thy patience." It needed *patience* for several reasons :—

First : *Because it had to disseminate truth.* No work more difficult than planting of truth in human souls. Does the farmer need patience ? He does, and he is compelled to exercise it, for his work can't be hurried. The spiritual husbandman requires this patience even more. The stupidity, prejudices, and indifferentism of men call for this.

Secondly : *Because it has to encounter opposition.* There was opposition strong, malignant, persistent. It is noble to see men going actively on year after year in the prosecution of some great enterprise, opposed on all hands, abused by the press, and calumniated by the people. We have had such men. They have gone on and died, and their death was a finishing stroke. After death their abusers blessed their name, and history took her pen of gold and inscribed their noble deeds. The Christian must work.

Thirdly : *Because patience is necessary to wait.* The results of Christian labour are not reached at once, and are seldom so manifest as to compensate the labour expended. "One soweth and another reapeth," &c. Even Christ seemed to labour in vain. He left the world with only a "hundred and twenty followers."

The other peculiarity of the church at Ephesus as set forth in this letter is

III. THE DECAY OF LOVE. "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Notwithstanding its opposition to error and its efforts to sustain the truth its love was waning. Where love is very strong the wind of opposition will increase its intensity and brighten its blaze, but if it be weak a strong gust will put it out. Now Christ, in order to increase this *failing* love, says *four* things.

First : "*Remember.*" "Remember whence thou art fallen." Review the past and call to mind the sweet, delicate, blooming affection of thy first love, with all the fresh joys and hopes it awakened! This memory will help resuscitation.

Secondly : "*Repent.*" Repentance does not mean crying, weeping, confessing, and throwing yourself into ecstasies, but a *change* in the spirit and purpose of life.

Thirdly : "*Reproduce.*" "Do thy first work." Go over thy past life, reproduce thy old feeling, and re-attempt old effort. This can be done; we can relive our lives, the best as well as the worst portion of them.

Fourthly. "*Tremble.*" "Or else I will come unto thee quickly, and will remove thy candlestick out of its place," &c. Terrible warning this! Let declension go on, and ruin is inevitable. This is true with individuals, as well as with communi-

ties. In losing the candlestick, what a loss! The loss is midnight.

CONCLUSION.—Brethren, let us give our souls to all truth. We have souls for *universal* truth. My eye was made not merely to see a flower, a forest, a star, or even the whole earth, or the heavens, but everything that the great Creator will show me in the history of my progress. My ear was made not merely to hear this sound or that, the voice of man, the voice of many waters, or the voice of thunder, but *all* sounds, the voice even of God Himself. Even so my soul is made not merely for this branch of truth or that, but for *all* truth. I have an eye to see it in all its forms, an ear to hear it in all modulations.



THE BYEWAYS OF THE BIBLE.—No. XIV.

SUBJECT: *An Unsuccessful Aspersion.*

“Behold a gluttonous man, and a wine-bibber.”—Luke vii. 34.

Analysis of Homily the Eight Hundred and Twenty-second.

THERE is nothing too sacred for slander to attack. She is “the spider” that “taketh hold with her hands, and is in king’s palaces”—built of cedar, or marble, or snowy ivory though they may be. Yet even slander, by appropriate methods, may be turned to good use. If we do with it as with certain vegetables, the fruits and flowers of which are poisonous, but the roots and tubers of which are nutritious and wholesome—if we trace the false accusation to its root, and cast away all that has grown out of it, we shall often discover that which is good and useful, and not easy, indeed, to do without.

Let us apply this principle to the slander of our text. Let us inquire, first, into its origin. Let us consider, secondly, its result.

I. THE ORIGIN OF THE SLANDER, for that it had an origin of some kind we may feel pretty sure. Almost every slander, indeed, as we have noted already, grows out of some root; there

is some nucleus round which it has gathered. And what this misty gathering does with the nucleus is rather to distort than to create; it turns short into long, and narrow into broad, and clear into hazy, and straight into crooked, and in this way out of true materials produces a false whole. As a general rule, in short, it neither answers the purpose nor suits the powers of slander to make a false accusation out of nothing. There must be something solid in it if it is to sink down in men's minds.

What, then, was the true root which produced the false fruit in this case? This is not difficult to perceive. Our Saviour was often in the company of publicans and sinners; he was not uncommonly at their tables; he was known as their friend. At such tables there would almost certainly be excess both of supply and of consumption. Men of large means and little refinement, and of questionable social position, such as these publicans were, frequently make this mistake. They try to compensate for conscious disadvantages by abundance and display. If you do not altogether relish their company you shall not find fault with their cheer. Sometimes, also, the pleasure of having too much being the only pleasure such persons understand for themselves, it is the only one which it occurs to them to offer to their friends.* In any case, these considerations may help us to strike the root of the false report of our text. When unfriendly hearers heard of Christ at such banquets they would immediately take for granted that He did there like the rest. "As his friends do"—so they would say, so they imply, in fact, in the context—"as his friends do, so does He. He is a companion of gluttonous men: He is gluttonous, too, you may rely upon it."

How vivid a picture, then, we have here of the Saviour's sorrow and love! How offensive in his eyes must have been the carnal ostentation of those boards; how wearisome the conversations and devourings, how oppressive the whole atmosphere of opinion and feeling! When we read of Him in a desert place, mountains and sea around, and heaven in its clearness above, distributing the barley-loaves and fishes to the thousands who sit

* It is a possible illustration of these remarks, that while the Saviour goes to the Pharisee's house (Luke xiv. 1) to "eat bread," Levi, the publican (Luke v. 29), makes him a "great feast."

at his feet, all is harmonious and befitting. The simple dignity of the frugal food, the ample supply and yet total and careful absence of all waste, even the bare grandeur of the surrounding scenery, and He himself as the great Host and Giver—all befits all in this case. But the Lord Jesus as a guest, not a host, and the guest of such hosts at such entertainments, amidst waste, and profusion, and gluttony, and coarseness, and excess, how strange a thing at first sight ! And yet how full, in spiritual significance, of the tenderest beauty and love ! For there was not a man there He was not willing to deliver, not a sin He was not ready to atone for, not a soul He did not yearn over. And it was for this reason, indeed, that He was there. He became all things thus to all men, that He might by all means save some, and that all men, by this crucial instance, might see to what depths He would go. To fulfil God's will by bringing some sinner to Himself, *this* was the "meat and drink" He sought there. And it was in carrying out this merciful object that He incurred the reproach of our text. Consider what a life of endurance He must have lived before such a reproach could arise !

II. THE ISSUE OF THE SLANDER. We have seen how it arose. Let us notice next how it died. We never hear of it any more. It seems to have died without being wounded ; its own originators seem to have renounced it. In dying once also it died for ever ; it has never been revived :—a most remarkable truth, when we consider the great length of time since elapsed, the equally long hatred which has been borne against Christ, and all the evil thoughts which that hatred has devised. All the walls and battlements of Christianity, stone after stone, have been investigated in order to find a weak place ; and that a hundred times over by a hundred different eyes. All sorts of things, once admitted, have been re-examined and questioned ; the body of Christian facts and doctrines has been "stoned, and sawn asunder, and tempted ;" everything that audacity could reach has been handled, or that ingenuity could think of has been advanced, or that unbelief could doubt has been disputed, but despair itself has never disturbed the grave of the ignoble slander of our text. It is "twice dead," to use the words of St. Jude—dead in fact, dead in thought ; we cannot even think

of it now as alive. Men sometimes say things in the hurry and excitement of dispute—they suddenly conceive and utter something before they are quite aware that they have even thought it, and then there follows a short interval of silence and surprise, during which it appears incredible even to the speaker himself that he ever spoke as he did. Very much such a word was the accusation of our text. Just once, in the centuries of the past, it troubled the air with its sound ; and then it died in the air, like a dream. It is another illustration and proof of the fact, so essential to the saving power of our faith, and so dear to every believer in the atoning efficacy of the Saviour's blood, that unbelief itself is obliged to believe in his moral purity and perfection.

All who suffer from unjust accusations may take encouragement from this in their measure. An accusation in itself is nothing but a voice. If there be nothing substantial for the voice to rebound from, it must cease to be repeated in due time. Of course it is not with any of us as with Christ Himself (Mark xiv. 56, 59) ; but still we are often accused of that which we know in our hearts to be false. Let this triumphant exultation of our Master be an encouragement to us in such cases. We may compare a man's ever-changing reputation to a river flowing down to the sea—the great sea of eternity. Valid accusations are like substances held in solution by the stream ; false accusations, like substances only held in suspension. The former will be carried down to the sea ; the latter will, sooner or later, be deposited by the way.

At the same time there is a certain caution to be observed on this point. We are not to defy slander, but to avoid it. When our Saviour went into the suspicious society of the publicans, He was always accompanied by his disciples ; and He was generally, it appears, under the observation of enemies and bystanders. (See Mark ii. 16 ; Luke vii. 36, &c.) It was probably by this wise precaution in some measure that He so effectually silenced the slander of our text. Both his friends and his enemies would be forced to see, that if He was among the gluttonous He was not of them. Rather his holy moderation would be the more conspicuous, as shining out in such gloom. There is a lesson for us in all this, when called into positions of responsibility, trust, delicacy, or possible suspicion. We should not be satisfied with

the confidence of our friends ; we should aim also at compelling the silence of our foes.

But how, in the last place, about accusations that are true ? This conduct of Christ among the publicans may furnish a reply. Many and grievous accusations were true, indeed, about them. Yet these very things, instead of repelling Him brought Him under reproach for their sake ; the very loathing which He felt for the leprosy attracted Him to the leper's side, and caused Him to be esteemed a leper for his sake. This is the great principle and the great preciousness of his work. God "hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

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THE FOREIGN PULPIT.—No. XIV.

SUBJECT: *The Lepers.*

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men who were lepers," &c.—Luke xvii. 11—19.

Analysis of Homily the Eight Hundred and Twenty-third.

"**T**HY faith hath made thee whole!" Ten were made whole, only one received this gracious testimony from the lips of Christ, and he was of the Samaritans who "worshipped they knew not what." The heretic had the genuine faith in Him of whom salvation comes which the Jews lacked, and yet thought they possessed. Christ then does not approve a faith which consists only of words and outward acts.

We all have the faith that Christ is our Lord and God our Father—but have we all likewise the proof of this faith in that it has made us whole? Are our hearts purified from the pollutions of this world which defile the soul, so that we have access through our faith into the fellowship of saints? Are there proofs of this in our lives?

If all who have ever been helped by Christ in things out-

ward or inward believed in Him, what a vast army of believers there would be. The help of God goes like an angel through the land. Alas ! that He who knows all should be unknown when He turns his face towards us or away !

When our Lord was on earth, how many homes and persons He passed by ? They had no thought of the glory that was beside them ; had no idea of the compassion his heart felt for them. *The sorrowing and suffering* sought Him and found first in Him what they could find nowhere else. Our text tells of ten of these meeting Jesus. They were afflicted with leprosy, a very common malady in the East, but very terrible. The whole body became a mass of corruption, the skin a sickly white, sometimes swelling till it burst ; the nails and the hair fell off, the eye lost its brightness, and the senses became dull, till at length, wasted by disease, death ensued. Their condition was rendered the more deplorable in that it put an end to all intercourse, nor could human skill devise any cure. Job's words (xix. 13—18) may be applied to them. What wonder then that Jews and Samaritans, drawn together by a common bond, forgot what each had been, that the orthodox and the heretic alike came in faith to this Master in Israel, the fame of whose wonder-working power had spread through all the land !

They felt how wretched they were and *sought* mercy, but *in the way of appointment*. They did not break the command not to approach men. They uttered the deep cry of need, and they all found mercy in Him who has compassion on them that are out of the way.

Not upon the outward person does He look who helps in the name of the Lord. His mercy embraces Samaritans as well as Jews ; nor is his help confined *to any particular sort of trouble*. He does not shun the leper any more than the dead, and He who can rescue the soul can relieve the body. His arm is not shortened when human skill is at fault, and of his love and faithfulness there is no end. (Isa. xlix. 15 ; Psa. xxvii. 10.)

But let us not forget *what the divine helper requires in us if we would be helped*. He does not help when trouble only makes us hard and peevish, and is regarded as a necessary evil or a hostile fate, a foe against which all our nature is stirred to resistance ; or when we hope for improvement, but have no trust in God,

and are not rightly affected towards Him. He comes when trouble is received as from above, when it inclines you to Him. (Isa. xxx. 15 ; Psa. lxii. 2 ; 1 Peter iv. 19.)

Every sorrow and weariness on earth *should be a drawing to Him in whom peace and divine rest are to be found.* Tears should remind of the heavenly comforter ; want should lead to the giver of all good gifts. (Heb. xii. 11 ; 2 Cor. iv. 17.) Prosperity should make you thoughtful and earnest. (Psa. xxxix. 5 ; 1 Cor. x. 12 ; 1 Tim. vi. 17—19.)

If success does not draw us away from God adversity will not come as unordained of Him. (1 Peter iv. 10—12.) It is not to honour God to put away all human means and aids when sorrow or trouble come on us. The virtue of drugs and the skill of men are both of Him. (Gen. i. 29 ; ix. 3 ; Matt. ix. 12.) He will not reward our carelessness. This would be to make the God of order a God of disorder. The way to find the Lord is to use the intrusted pound, not to bury it. "Watch," He says. We may fail through neglect of this.

But, on the other hand, this is not all. "Watch and pray," this is the corner stone. (James v. 16.) "They lifted up their voices," these ten lepers, for mercy, and then the eye of Christ turned on them. To neglect prayer is to neglect the one thing by which we approach God ; for what is prayer other than approaching in spirit the all-present Spirit, speaking in our hearts with Him as though He were actually present ! (Acts xvii. 27.) It is natural ; draw near to God and He will draw near to you ; ask and ye shall receive ; call on Him in the day of trouble and He will deliver. We must have fellowship with Him if He is to be a living God to us ; and how can there be fellowship between Him who has everything and us who have nothing ? What other fellowship than that of bestowing on his part and receiving on ours ? Seek the helper by watchfulness and prayer and you will find help.

But now how does this divine help come ? The Lord was appealed to by ten sufferers. He is apparently indifferent. He simply says, "Go, show yourselves to the priest." Is that enough ? They needed to do that before they could mingle again with men ; but the stain of leprosy was on them still. They obeyed, however, and, lo ! as they went the leprosy vanished.

We see here, first : *That the Lord's help is not dependent on time or place.* It is ever his time. We have other thoughts than his, and often think that his time is long in coming, but it does come. (Psa. xliii. 3—5.) He knows when it is best to help ; delay is not caused by blind self-will on his part ; it is a part of a wise plan ; it is because He knows the best time. This is the meaning of the beautiful expression, "My time is not yet come." His time comes when everything that needed to be prepared is fully prepared. The husbandman has to wait the full time (James v. 7), and so must men. (Gal. iv. 4.)

Secondly : When help comes from Him *it is not with noise and outward show, but usually quietly and secretly.* (Psa. lxxxiii. 2 ; Isa. xlii. 14.) You see this in the help these lepers received. So noiselessly does God govern. This is why the worldly man does not see that God is silently ruling amid the tumult of the world and the passions of men ; this is why he speaks of Nature, of blind accident or lucky chance, when in reality the Creator is near. Look at Nature ; how wonderful the changes from winter to winter ; how full of budding life everything will presently be, and yet the human mind cannot explain the process. Silently and secretly it all comes about, one thing growing out of another ; and hence to the superficial eye the creation of God is like the regularity of a machine in its processes. To the thoughtful man it is a mirror reflecting the "eternal power and Godhead." It is your own fault, then, if you do not find God in creation, do not enjoy his full love in the Gospel, find no traces of his help in your life. (2 Cor. iii. 4.)

But why does the mighty God work silently and secretly ? Why does He clothe Himself and hide his working beneath the folds of Nature and the natural ? It should awaken gratitude and reverence that He does so, not our disregard or disbelief. He does this in tender regard for us. A prince may (often does) seek to make himself important when he bestows ; the vain man would not inquire whether the receiver was hurt in mind or not. The great Giver and Helper gives to all men liberally, and upbraideth not. *He will not abash the lowly and poor when He bestows, nor will He crush our desire or mind to watch and work.* The lepers are already out of sight when the work begins in them. He does not remind them beneath his eye that they

are debtors. He will not force their hearts open, they shall open of their own accord. It shall rest with them to return and seek Him who heard their cry. He gives them something to do that was quite ordinary, in sending them to the priest, that they might be workers together with Him in their own salvation. So silent and tender, as well as free and unconstrained, is the Lord's mode of helping the needy.

Thirdly : *What effect has the Divine help received on the hearts and conduct of men ?* Ten men, forsaken and repelled by all others, the Lord restores to health, home, and happiness. One only returned to give glory to God, and he a Samaritan. Where are the nine ?

Nine thankless ones to one who returned to acknowledge the mercy—a bitter and humbling truth. Who will deny it ? We complain of the ingratitude of men, yet our kindness is but a feeble and imperfect fragment compared with his in Christ. (Psa. xxxvi. 6—9 ; James i. 17.) If, then, He should begin to complain—what unpaid debts ! How few would be chosen if He required an account ! How He strengthens our bodies, prospers our affairs, &c. The expressions of men's faces are very various ; on how many faces can you read gratitude and love to God ? Our restless hearts are ever planning and seeking ; how many of our thoughts and desires rise to God ?

Men do seek Thee, Lord, when trouble is near, and Thou hearest and trouble vanishes, and—that same heart has forgotten Thee again ! We recover from sickness, and if we are thankful at all it is to the opening spring or to nature, which had really given way, or to the physician whose skill had failed. Our wicked hearts find God nowhere though He is all in all. Are you not reminded of Paul's words, "When they knew God they glorified him not as God," &c. (Rom. i. 21—25.)

Why do men esteem gratitude ? *Gratitude seeks what pleases another and binds the heart of the receiver to the giver.* This is a hard service for the selfish to render who would please themselves ; harder still to render it to God who looks on the heart. The thankful Samaritan fell down before Jesus and confessed Him as his "Master"—the expression he used in appealing for help ; the rest did nothing of the sort, their Jewish pride forbade it ; their old faith did not allow it. Men, proudly

satisfied with what they have received, forget God, or substitute a bare "thank God" for the surrender of the heart. Only one returned, but he "gave glory to God." All who turn from the world to heaven glorify God.

Which returned home the most gladdened—the thankful stranger or the nine self-satisfied and thankless ones? Let each ask his own heart. To know that we are loved by a Master like Christ, to be assured of his favour, to have those words sealed in our hearts, "thy faith—thine own faith hath made thee whole;" as it were to see faith regarded by the gracious Lord as a merit, and for faith to draw forth from Him new power and life. Oh, does not this teach us how precious a thing it is to render thanks to the Lord most high.

Dr. J. T. BECK, *Professor in Tübingen*,
By R. VAUGHAN PRYCE, M.A., LL.B.

Variations on Themes from Scripture.

(No. VII.)

SUBJECT: *No Leisure.*

THAT must have been a busy time with the Apostles, careful and troubled about many things, cumbered with much serving, worn with many anxieties, and kept in unrest by continual demands on their services, when the Divine Master—knowing their frame and remembering that they were dust—bade them come by themselves "apart into a desert place, and rest a while; for there were many coming and going, and they had *no leisure* so much as to eat."

Our own age has been rightly described as one of stimulus and high pressure: we live as it were our lives out fast; effect is everything; results produced at once; something to show, and something that may *tell*. "The folio of patient years is replaced by the pamphlet that stirs men's curiosity to-day, and to-morrow is forgotten." Or as an eminent reviewer puts it—writing to the same effect as the eminent divine just quoted—

without grudging to contemporary productions the applause which they receive, or the interest which they excite, thoughtful minds cannot see them with complacency obscuring by their brilliance, or perhaps their "glare," the more temperate and wholesome light of the elder classics of our land. "At no moment in the intellectual progress of England has repose ever been more needful, if the literature of the present century be to take its place among its great antecessors." For want of repose our prose is declared on the same authority to be growing turgid, our verse empty or inflated; and as a good cooling regimen is required to correct these exorbitances, nothing would rejoice our censor more than to be assured, on the credit of sound publishers' statistics, that the number of new books was diminishing, while that of re-editions of old books was on the increase. Dr. Arnold, we are told, once preached a sermon to the boys at Rugby against taking in the monthly numbers of "Nicholas Nickleby," by way of protest against systematic and uninterrupted excitement. "Society keeps up as much excitement as it can. It wants its new number of something to appear incessantly. There is no rest or repose, and one subject of thought succeeds another faster than wave succeeds wave." A rather ironical apology for dull sermons sets up at least this plea in their behalf: that so easy is it for a man who lives in such a society never to be alone with himself, that a compulsory half-hour of quietude at a wakeful time of the day, in a place which recalls to him the most solemn thoughts, is no slight advantage.

La Bruèyre, two centuries ago, complained of French society in his day, that there was no getting any one to abide quietly at home, and there in patience possess his soul, and make sure to himself that he had one. All was hurry and flurry. Not to be excitedly busy was to be idle. But that the philosopher denied. A wise man turns his leisure to account. He is not idle who devotes his leisure to tranquil meditation, and converse, and reading. Rather is this a species of work—at any rate a means for working with fresh energy and better effect when the working hour comes round again. There is such a thing as what Wordsworth wisely calls a wise passiveness.

Chateaubriand, again, more than a century afterwards, com-

plained—not indeed of Frenchmen alone, but of all men—that all was done helter-skelter and in haste, post-haste; that amid this din and distraction of coming and going there was no leisure so much as to eat; or that if men did set about a meal, there was no such thing as sitting down to it, but it was eaten by them with their loins girded, their shoes on their feet, and their staff in their hand—eaten in haste, as was the Jewish Passover.

The most eminent political economist of our day owns himself to be “not charmed” with the ideal of life held out by those who think that the normal state of human beings is that of struggling to get on; that the trampling, crushing, elbowing, and treading on one another’s heels, which form the existing type of social life, are the most desirable lot of human kind, or anything but the disagreeable symptoms of one of the phases of industrial progress. The town, complains one of the most thoughtful and influential of latter-day divines,—the town, with its fever and its excitements, and its collision of mind with mind, has spread over the country, and there is no country, scarcely home. “To men who traverse England in a few hours and spend only a portion of the year in one place, home is becoming a vocable of past ages.” He echoes Wordsworth’s lament that

“Plain living and high thinking are no more;”

and in another place he declares our want to be the vision of a calmer and simpler beauty, to tranquillise us in the midst of artificial tastes, and the draught of a purer spring to cool the flame of our excited life. It is many years ago since the most genial of essayists avowed his preference for “coaching it,” and could have been well content to live upon the road, in those roomy antiques, instead of getting on at the present rate, and being impatient to arrive at some town, only perhaps to be equally restless when arrived there. Not that he was insensible to the pleasure of driving fast—stirring the blood as it does, and giving a sense of power; but he complained that everything was getting a little too hasty and business-like, “as though we were to be eternally getting on, and never realizing anything but fidget and money—the means instead of the end.” A distinction is duly recognised between haste and hurry—

hurry adding to rapidity the element of painful confusion ; but in the case of ordinary people, as Dr. Boyd observes, haste generally implies hurry, and very strenuously he dilates on " what a horrible thing " it must be to go through life in a hurry. The self-styled country parson made a name (as far as four initials can make one) by his "Recreations." And he has since then maintained its popularity by a series of "Leisure Hours." In his essay concerning Hurry and Leisure he avows his utter contempt for the idler—the loafer, as Yankees term him—who never does anything, whose idle hands are always in his idle pockets, and who is always sauntering to and fro. Leisure, we are reminded, is the intermission of labour—the blink of idleness in the life of a hard-working man ; and it is only in the case of such a man that leisure is allowed to be dignified, commendable, or enjoyable. "But to him it is all these, and more. Let us not be ever driving on. The machinery, physical and mental, will not stand it." Only in leisure, it is further contended, will the human mind yield many of its best products. Calm views, sound thoughts, healthful feelings, do not originate in a hurry or a fever.

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(To be continued.)

Biblical Criticisms.

Exegetical Remarks on Psalm xvi. 10.

בִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאֹל לֹא-תִתֶּנּוּ חַסִּידֶיךָ לְרֹאוֹת שְׁחָת׃

"Thou wilt not leave my soul in hell [in *sheol*] ; neither wilt thou suffer thine Holy One to see corruption."

A PART from the doctrine directly conveyed in the Messianic prophecy above cited, the passage also indirectly moots a question of great interest. The truth directly taught is that the Messiah would rise again from the dead within a period of time

from the date of his crucifixion too brief to allow even the incipient decomposition of his entombed body. What is taught indirectly by this scripture is, that the Redeemer's soul was, in the period intervening between death and the resurrection, in *sheol*, in *hades*, or, as the authorised version has it, "in hell."

It is to the doctrine indirectly taught in this portion of the Word of God that we propose to limit our attention. What is here meant by the phrase "in hell"? Is it a place, or a mere state only? These questions we will endeavour to determine, and in so doing we must have recourse to exegesis. The mere etymology of שְׁאוֹל, *sheol*, like that of ᾗδης, proves nothing either way. As is well known, שְׁאוֹל, *sheol*, means literally, "a cave, hollow, or pit," from שָׂאֵל, *shā'āl*, to *hollow out*, &c.; while ᾗδης signifies that which is *unseen*. Taking the etymology merely into consideration, while perhaps the literal meaning of *hades* might suggest the idea of a mere state, that of *sheol* would equally require the idea of a place. But, as before said, etymologies are little to the purpose. The values of these terms, as employed in Holy Scripture, are to be determined by other evidences. One thing is certain, namely, that *sheol* and *hades* would not mean one thing in the Bible, and a wholly different thing in the ordinary language of Jews and Greeks. Observe then—

(a.) That while the word שְׁאוֹל, *sheol*, following closely its etymology, was frequently applied as a common noun to the grave, it yet, as a proper noun, invariably denoted a place, supposed popularly to be under ground or in the interior of the earth, in which disembodied souls remained until the resurrection. As a place, too, *Sheol* (in the LXX. ᾗδης) was thus distinguished in the Jewish mind from the mere grave upon the one hand and from the final abodes of the just and of the unjust on the other.

(β.) The *Hades* of the Greeks was in like manner a place, to which the manes went after their burial. Also, as in the case of the Hebrew *Sheol*, *hades* was regarded as being under ground, or in the interior of the earth. Like שְׁאוֹל, too, ᾗδης was sometimes employed to denote the grave, that being one of its subordinate significations.

So far, then, the presumption is in favour of a local *Hades*, and

this presumption will be found to be yet further corroborated both by Holy Scripture and by the writings of the early fathers.

In the Psalm before us [Psa. xvi. 10], the meaning of *לִישׁוֹן*, *sheol* is unmistakable; for we have in Acts ii. 22, *et seq.*, an inspired commentary upon the very text in question. In verses 30 and 31 St. Peter explains that "the patriarch David, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he, seeing this before, spake of the resurrection of the Christ, that his soul was not left in hell, neither his flesh did see corruption." The Greek of the 31st verse is:—Προῦδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾗδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. There are one or two variants, but they in no way affect the sense. Here then, as we have said, the sense in which the terms are employed is unmistakable. We have a clearly defined antithesis. The soul—*נַפְשׁוֹ*, *ψυχὴ*—of Christ is described upon the one hand as being in *sheol* or *hades*—*לִישׁוֹן*, *εἰς ᾗδου* or *εἰς ᾗδην*—that is, as the result of having gone *to* (*εἰς*) *hades*; for this seems to be the precise value of *εἰς* in this connection. The preposition *εἰς*, which is here employed rather than *ἐν*, suggests the idea of locomotion, while *hades* is with equal clearness indicated as the place towards which such locomotion was directed. Similarly in the Hebrew of the Psalm the preposition *לְ*, *lě*, is employed as implying *motion to a place*, rather than *בְ*, *bě*, which implies *rest in a place*. So much for the first half of the antithesis.

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(To be continued.)



The Preacher's Finger-Post.

THE TRUE GOSPEL.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9.

THE Church at Galatia was most probably made up of Jews and Gentiles. The remaining prepossessions of the former in favour of Judaism and the prejudices of the latter in favour of heathen philosophy and superstition, combined to pervert the true gospel of Christ, and to generate religious errors, which the Apostle in this chapter deprecates in a spirit of intense fervour, and in language of tremendous force. These religious errors disturbed the peace of the Galatian Church. "There be some that trouble you." Religious errors are soul troubleers. Like the mystic star of the Apocalypse, which falling on the waters, turned the peaceful element into turbulence and blood, they stir the spirit of the Church into distressing agitations. The subject is, *The True Gospel*. The text implies three things.

I. THAT A TRUE GOSPEL EXISTS. That Gospel Paul had. His language shows that of *this* he was *profoundly*

conscious. "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." How became he to be so assured of this. Is it fanaticism, or had he good grounds for that assurance which he by implication so strongly expresses? He got the assurance in two ways. First: *By the manner in which the Gospel came to him*. The Gospel did not come to him as the result of his own investigations, nor was it imparted to him by the teachings of men, nor did it come down to him as a tradition of the past. "I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ" (Acts xxvi. 14—27.) Thus it came to him. "It pleased God to reveal his Son in me," he says. It came *directly* to him as a revelation from Heaven. Secondly: *By the influence which the Gospel exerted on him*. What a change this Gospel wrought upon him! What a revolution it produced in his views, sympathies, principles, aims, character! It made him "a new man." It invested him with a power which raised him triumphantly above the fear of man, of suffering, and of death. Surely these two things were quite sufficient to

assure him that he had the true Gospel of God. The text teaches,

II. THAT THE TRUE GOSPEL IS PERVERTIBLE. It is clearly implied in the language "*Any other Gospel.*" First: *It was perverted in Apostolic times.* In the Galatian Church itself it had become a corrupted thing. Strange that such errors should have sprung up so early, sprung up in Apostolic times, and in Apostolic teachings, and in Apostolic churches. The Apostle himself was amazed at this. "I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another Gospel." Strange that the streams should be corrupted so near the fountain-head, that tares should spring up in fields cultured by apostolic hands. Yet so it was. To the Church of Thessalonica, St. Paul writes, in one of the earliest of his epistles, "The mystery of iniquity doth already work." Peter speaks of those "who privily bring in damnable heresies." St. Jude refers to those who "denied the Lord that bought them;" and adds that these ungodly men crept in unawares, like the wolf into the fold, or the muffled traitor into the palace of the king; implying that they ought by all means to have been kept out! John says, "Even now there are many antichrists." And the messages of our Lord to the seven

churches of Asia prove that corruptions in doctrine and discipline prevailed to a great extent. This fact exposes the absurdity of going to antiquity to find a standard in theology or morals. Secondly: *It is perverted in these modern times.* The Gospel of England I fear is to a great extent a perverted Gospel—perverted by rationalism, ritualism, sectarianism, secularism, and by clerical arrogance, intolerance and pretence. British Christianity is a corruption of a true Gospel. I confess to no strong wish to convert men to conventional Christianity, but what would I not sacrifice to convert men to the true Gospel of Christ. The text teaches,

III. THAT THE PERVERSION OF THE TRUE GOSPEL IS A TREMENDOUS EVIL. "But though we or an angel from heaven preach any other Gospel unto you than ye have received, let him be accursed." Paul seems to say that the preaching of a corrupt Gospel is a greater evil than the damnation of angels or apostles. "Let him be accursed." The Jews to whom he wrote would know well the terrible meaning of this. Many of the Jewish punishments were severe, but that which they most dreaded was the sacred Anathema. There were three degrees of excommunication. The first (Nidui) involved casting out of the synagogue, and separation from society, which might last

thirty days. The second (Cherem) signifies to sentence or devote to death. The third was called the Sham-matha or (Maranatha) which means "Let him—be accursed, the Lord cometh," and purports that the criminal had nothing to expect but the final inflictions of the day of judgment. He who incurred the sentence was loaded with execrations; he was excluded from the temple and the synagogue, his goods were confiscated, his sons were not admitted to circumcision, nor his daughters to marriage, and at his death he was solemnly remitted to the judgment of Heaven. One of the most affecting passages in all Scripture is, "If any man love not the Lord Jesus Christ let him be anathema, maranatha." And this is the doom which the apostle invoked upon himself if he preached another Gospel. Why is it such a tremendous evil? First: *Because it misrepresents the divine character.* Secondly: *Because it neutralizes the divine power to save.* To corrupt the Gospel is to wrap the sun in clouds and to make the very streams of life deleterious!

CONCLUSION. What a solemn warning to preachers! How great our responsibility! Even Paul seems to have felt it possible that he might corrupt the Gospel. Let us be faithful to it. What an admonition to hearers also our subject

supplies! "Take heed how ye hear." The text implies both the right and the obligation of private judgment. If the Galatians had not the faculties for ascertaining the true Gospel, why does the apostle thus appeal to them? Thank God we have the true Gospel in the Book. Errors are like waves, they rise and roll and break upon the shore. But truth, like the great ocean itself, remains calm in its great heart, imperishable and immutable from age to age.

EARTHEN VESSELS.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7.

THREE general truths may be fairly drawn from this passage:

I. THAT THE GOSPEL IS A SYSTEM OF GREAT VALUE. It is a "treasure." Of all the creatures on the earth man is the greatest; and of all the systems on the earth the Gospel is the greatest. No system of philosophy, no branch of science, no code of laws approach it in its intrinsic excellence and relative value. Its great Author and Subject has called it "the pearl of great price." Apply to it any of the ordinary tests by which we are accustomed to determine the value of objects, and you will find that in worth it has no competition. First: *There is rarity; this rarity is a test of*

value. Whatever is very scarce we deem precious. This makes gold more valuable than ordinary metals—pearls and diamonds more valuable than ordinary stones. There is but one *true Gospel*—one Christ, one way of spiritual restoration. Secondly: *There is the verdict of competent authorities.* Whatever articles in the markets of the world are pronounced valuable by men whose judgment is universally admitted to be most accurate derives at once a value from this fact. It is especially so with pictures, books, &c. Apply this test to the Gospel. The greatest sages, the sublimest poets, the mightiest thinkers, and profoundest philosophers, have pronounced the Gospel of incomparable worth. Thirdly: *There is permanency, and then value.* What is durable is valued. The Gospel is the “incorruptible seed.” “All flesh is grass,” &c. It is a “kingdom that cannot be moved.” Fourthly: *There is usefulness, a test which is universally applied.* What has rendered such service to man as the Gospel—intellectual, social, and political—temporal and spiritual? The Gospel is the “unsearchable riches of Christ.”

II. THE ADMINISTRATION OF THE GOSPEL IS ENTRUSTED TO INFERIOR AGENTS. Men are “earthen vessels.” In the

house of the Great Father there are vessels of superior materials. As compared with man they are marble, ivory, gold.—“Angels that excel in strength.” Man is inferior, he is “earthen.” First: *He is frail in body.* Not iron, or brass, but “earthen,”—soon broken to pieces. How fragile is the human frame! “We dwell in houses of clay—our foundation is in the dust.” Secondly: *He is imperfect in knowledge.* How little the wisest of men know, and that little how imperfect! He sees “through a glass darkly.” There are transparent vessels, vessels through which things can be seen clearly and distinctly. These are creatures “full of eyes.” Thirdly: *He is infirm in character.* How imperfect are the holiest men!—intuition dim, conscience sluggish, judgment warped, will fettered, affections cold and worldly, purposes weak and inoperative. There are perfect vessels—holy angels. Fourthly: *He is inferior in grade.* He is the lowest in God’s intelligent universe. Perhaps the apostle has in the use of the word “earthen” here a special reference to the mean, social position of those who were first called to the ministry of the Gospel. They were not the great men in scholarship, wealth, or social influence; on the contrary, they were the poor and despised—the fishermen and the tent maker.

* See “Genius of the Gospel,” p. 312.

III. THAT THE INFERIORITY OF ITS ADMINISTRATORS TENDS TO DEMONSTRATE THE DIVINITY OF ITS CHARACTER. "That the excellency of the power may be of God and not of us."

The following remarks may throw some light upon this point. First: Since ministers are so inferior, *the Gospel doctrines which they preach cannot be ascribed to the discoveries of their intellect.* Were its ministers celestial intelligences—possessing vast capacities, and knowledge which they had been storing up for ages, there would be some reason for the suspicion that their doctrines were only the productions of their own unaided understandings. But when man—the "earthen vessel"—frail, ignorant, imperfect man, gives utterance to Gospel truths, they are *manifestly* not his, but God's. His *capacity* is as unsuitable to produce such doctrines as thorns are to produce grapes, or thistles figs. Secondly: Since ministers are so inferior, *the Gospel example which they represent cannot be ascribed to the creations of the ingenious.* Christ is the character which the Gospel holds forth as an example. But could imperfect man ever create such a character? The artist can throw nothing on the canvas that he has not in him—the ideas within make the picture. But there are no ideas in man's imperfect soul to draw such a character as the

Evangelists give us. When the imperfect holds forth such a super-earthly character we feel that it is divine. Thirdly: Since ministers are so inferior, *the Gospel triumphs which they achieve cannot be ascribed to their own power.* Gospel preaching has by universal consent wrought wonders amongst men. It has changed the character and destinies of millions. It is doing wonders still. If superhuman intelligence had been made its preachers, such results might have been ascribed to them. But it seems to the last degree absurd to say that man *effects* all these spiritual revolutions. No, the excellency of the power is evidently that of God, and not of man.

CONCLUSION.—First: Do not accept as the perfect Gospel all that proceeds from its ministers. The channels are too narrow to convey the full Gospel—too polluted not to taint the narrow stream. Compare what the most enlightened and holy preachers say with this Book. Secondly: Implore the Spirit of Truth to aid all preachers of the Holy Word. Thirdly: Look ever to the Great Author, rather than to the imperfect instruments he employs.

BEING AND WELL BEING.

"Though he slay me, yet will I trust in him."—Job. xiii. 15.

With the character and history of Job most are acquainted.

These are his words, and they are very remarkable. We find three things in them.

I. A MANIFEST POSSIBILITY. "Though he slay me." No one will doubt the *power* of the Creator, not only to destroy the body of a man but to quench his existence for ever, to blot him out of being. Nor will any question his *right* to do so. All created existences are not only his productions but his *property*. They belong to Him, and He has a sight to do with them whatsoever seemeth good in his sight. If our existence is so thoroughly in his hands, two things follow. First: *We should make his will the grand rule of our existence.* We should do nothing, attempt nothing, without consulting Him. Secondly: *We should feel that his approbation is the highest end of existence.* Our paramount aim should be to please Him. Another thing which we find in these words is—

II. ALAMENTABLE CALAMITY. "Though he *slay me.*" Existence is a blessing. What innumerable pleasures are connected with our life! sensuous, intellectual, social, religious. All feel life to be a priceless boon. "Skin for skin." To have this existence quenched, therefore, must be the greatest calamity. To think no more, to feel no more, to act no more, would be to destroy the uni-

verse to us and us to the universe. What greater calamity could befall us! Nature revolts with inconceivable horror at the idea. Will it ever occur? It may: though we believe the Creator has decreed otherwise. Another thing which we find in these words is—

III. A TRIUMPHANT PIETY. "Though he slay me yet will *I trust* in him." What though the worst of all possible evils happen to me, I will trust in Him! This state of mind—First: *Is right.* He has a righteous claim to our supreme confidence, our unqualified trust. This state of mind—Secondly: *Is wise.* Supreme trust in Him is the only repose and blessedness of the soul. With this we shall have no anxieties about the future. The question as to whether we shall be or not be, be happy or be miserable, will not agitate or distress us.

CONCLUSION.—Here we have the highest thing we can do and the only thing we can do. We cannot maintain our existence; we cannot keep it in being one single hour ourselves. We cannot prevent its annihilation, but we can repose trust in our absolute Lord and Master. In doing this we shall be happy; and able to sing with the Psalmist, "God is our refuge and strength, and very present help in time of trouble."

Seeds of Sermons on the Book of Proverbs.

(No. CCVI.)

POVERTY, RICHES, AND SOCIAL SELFISHNESS.

"The poor useth entreaties, but the rich answereth roughly."—Prov. xviii. 23.

"Wealth maketh many friends: but the poor is separated from his neighbour."—Prov. xix. 4.

"Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him."—Prov. xix. 6, 7.

We bring those passages together because they are related by common sentiments. They present us with three subjects of thought, the *trials of poverty*, the *temptations of wealth*, and the *selfishness of society*.

I. THE TRIALS OF POVERTY.

The passages point to three great trials to which the poor at all times are more or less subjected. First: *Degradation*. "The poor useth entreaties." To beg of a fellow-man is a degradation; it is that from which our manhood revolts, yet the poor, from the necessity of their condition, are forced to this. "The poor useth entreaties." They have to mortify the natural independence of their spirit. They are subjected to—Secondly: *Insolent treatment*. "The rich answereth roughly." Their sufferings from the pinch of indigence and the humiliation of entreating assistance are aggravated by the

haughty heartlessness of those whose aid they implore. They are subject to—Thirdly: *Social desertion*. "The poor is separated from his neighbour." "All the brethren of the poor hate him." Who in this selfish world will make friends with the poor, however superior in intellect or excellent in character? The poor man is deserted, he must live in his own little hut alone, he is no attraction to any one. A wealthy man will be followed and fawned on by a host of professed friends, but let his riches take wing and fly away, and all will desert him. As the winter brooks filled from the opening springs and showers dry up and vanish in the summer heat, so man's friends desert him in the day of poverty and trial. When the wealthy man with his large circle of friends becomes poor the poles of his magnet are reversed, and his old friends feel the repulsion. Such is life, such it was in Judea in the days of Solomon, such it is now.

II. THE TEMPTATIONS OF WEALTH.

The verses reveal all the temptations of wealth in its influence upon the mind of the possessor, and upon the mind of his circle. First: *Upon the mind of its possessor*. It tends to promote haughtiness and insolence. "The rich answereth roughly." The rich, it should be observed, who are most liable to this abominable spirit, are those who have suddenly become

wealthy. The manufacturer, the merchant, the joint-stock speculator, who have risen rapidly from comparative indigence to opulence, are as a rule the most supercilious, haughty, and insolent. They lack generally the intelligence, the culture, and refinement necessary to control the pride which the gratification of their greed engenders. The temptation of wealth is revealed—Secondly: *Upon the mind of the wealthy man's circle.* "Wealth maketh many friends." "Many will entreat the favour of the prince." Riches tempt those who live around the possessor to cringe, and fawn, and flatter. They tend to the promotion of a base servility. "Wealth maketh many friends." "Friends!"—fawning flatterers—base parasites!

III. THE SELFISHNESS OF SOCIETY. "Every man is a friend to him that giveth gifts." "All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth them with words, yet they are wanting to him." Here is a revelation of social selfishness! Poor men, however good, deserted because they cannot help us, rich men, however wicked, followed because they have the power to do a service. Does not this spirit of selfishness run through all society? Men are not honoured because of what they are, but because of what they have, not for their characters but for their cash, not for their mind but for their money. This selfishness is the curse, the disgrace of our race; it is the essence of sin, the bond of slavery, the fountal source of all our misery.

(No. CCVII.)

• THE BETTER MAN.

"Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool."—Prov. xix. 1.*

THERE is another antithesis implied here that is not expressed. The introduction of the word "rich" will convey, I think, the writer's idea. The verse might be rendered thus, "Better is the poor that walketh in his integrity, than the rich that is perverse in his lips, and is a fool." The sentiment is that a poor, godly man is better than a wealthy wicked man—a man that is perverse in his lips and a fool. This may be illustrated by two remarks.

I. HE IS A BETTER MAN IN HIMSELF. First: *He is a better character.* A man's real worth is determined, not by his circumstances, but by his character; not by his outward condition, but by his inner principles; not by his surroundings, but by his soul. "As a man thinketh in his heart, so is he." So is he in respect to all real worth and dignity in human nature. (1. *Contrast the principles of the two.*) Contrast sensuality with spirituality, falsehood with truth, integrity with dishonesty, practical godliness with practical atheism. (2. *Contrast the worth of the two.*) What is secular to spiritual wealth? The one is contingent, the other is absolute; the one is vital, the other is alienable; the one is an essential blessing, the other may be a bane. The ungodly man leaves his wealth behind, the godly poor carries it with him wherever he goes. Secondly:

* We have noticed the preceding verse in a former number.

He has better enjoyments. He has purer loves, higher hopes, loftier fellowships. His happiness is from within, it springs up as a well of water into everlasting life. The happiness of the ungodly rich, such as it is, is all derived from the external, the contingent, the transitory.

II. HE IS A BETTER MAN TO OTHERS. First: *He is a better relation.* He is a better husband, son, brother, master, servant. Secondly: *He is a better neighbour.* More considerate, respectful, tender, sympathetic. Thirdly: *He is a better citizen.* He has a nobler loyalty, a higher patriotism, a deeper philanthropy. The stability and progress of nations depend upon the virtues which he cultivates, develops, and promotes.

CONCLUSION: *A word to the pious poor.* Do not repine at your condition. Banish for ever the idea that because you have not wealth you are dealt hardly with in this world. There are many things, even apart from piety, far better than wealth. Health is better than wealth. Would you not sooner be a healthy man in a cottage than a diseased being upon a throne? *Each of the senses is better than any amount of wealth.* Would you not sooner be a humble labourer, enjoying the full use of all your senses, than dwell in the greatest opulence, without the power of vision? *Intellect is better than wealth.* Would you not rather have a mind capable of grasping the universal, and sympathising with the beautiful and good everywhere, than live in palaces and wander on acres of your own with enfeebled soul. If God has given thee but one grain of good brain more than

he has to thy rich neighbour, is not that of more value to thee than all the acres of the globe? *Knowledge is better than wealth.* Would you not rather have your intellect richly stored with the facts of universal history, the scenes of various countries, the principles of Divine government, than own a continent, with a weak, empty mind? *Friendship is better than wealth.* To possess the love of a true heart, the sympathy of a noble soul, is better than to be a desolate millionaire. But *Godliness is better than all.* Do not therefore envy the rich. Rise to that altitude of spirit that will enable thee to mourn over the poverty of princes, and weep over the degradation of kings.

(No. CCVIII.)

THE SOUL WITHOUT KNOWLEDGE.

"Also, that the soul be without knowledge, it is not good: and he that hasteth with his feet sinneth. The foolishness of man perverteth his way; and his heart fretteth against his neighbour."—Prov. xix. 2, 3.

THE connection of the two clauses of the first verse above has led critics to attach different senses to the word "knowledge," and has given rise to various translations to convey what each has conceived to be the sense. "It is not good for the soul to be without caution, for he that hasteth with his feet sinneth." "Quickness of action, without prudence of spirit, is not good, for he that hasteth with his feet sinneth." "Fervent zeal without prudence is not good; for he that hasteth with his feet sinneth." "Ignorance of one's self is not good, and he that is hasty of

foot sinneth." These various renderings, says a modern expositor, express respectively correct sentiments, truths, and truths of practical value. But there does not appear the least necessity for any alteration of the received version. These two verses present two facts to our notice in relation to ignorance.

I. THAT IGNORANCE IS NOT GOOD FOR THE SOUL. "The soul without knowledge is not good." This will appear if we consider three things. First: *That an ignorant soul is exceedingly confined.* The sphere of the mind's operations is the facts and circumstances with which it is acquainted. It cannot range beyond what it knows. The more limited its information, the narrower is the scene of its activities. The man of enlarged scientific information has a range over vast continents, whereas the ignorant man is confined within the cell of his senses. Our souls get scope by exploring the unknown. "Knowledge," says Shakespeare, "is the wing on which we fly to heaven." Secondly: *That an ignorant soul is exceedingly benighted.* The contracted sphere in which it lives is only lighted with the rushlight of a few crude thoughts. And traditional notions so dark is the atmosphere of the soul; it knows not how or whither to move. Knowledge is light. The accession of every true idea is a planting of a new star in the mental heavens. The more knowledge the brighter will sparkle the sky of your being. Thirdly: *That an ignorant soul is exceedingly feeble.* Exercise and food are as essential to the power of the mind as they are to the power of the body. Know-

ledge is at once the incentive to exercise it and the aliment to strengthen. Mind without knowledge is like a full-grown body, which has never had any exercise or wholesome food; there are all the limbs and organs complete, but there is no walking and no work. "Ignorance," says Johnson, "is mere privation by which nothing can be produced; it is a vacuity in which the soul sits motionless and torpid for want of attraction. And, without knowing why, we always rejoice when we learn and grieve when we forget." Truly the soul without knowledge is not good. Of what good are limbs without the power of exercise; what good are eyes without light?

II. IGNORANCE IS PERILOUS TO THE SOUL. Ignorance is more than a negative evil, it is a positive curse. The text teaches that ignorance—First: *Exposes to sinful haste.* "He that hasteth with his feet sinneth." Men without knowledge are ever in danger of acting incautiously, acting with a reckless haste. As a rule the more ignorant a man is the more hasty he is in his conclusions and steps of conduct. The less informed the mind is the more rapid and reckless in its generalisation. The cause of science has suffered not a little from this haste. Impulse, not intelligence, is the helmsman of the ignorant soul. Secondly: *It exposes to a perversity of conduct.* The foolishness of man perverteth his way. What is foolishness but ignorance? Ignorant men are terribly liable to perversity of conduct in every relation of life, and especially in relation to the great God. The murderers of Christ were

ignorant. "They know not what they do," said Christ. And Paul says had they known it they would not have crucified the Lord of glory. Thirdly: *It exposes to impiety of feeling.* "His heart fretteth against the Lord." Thus the ignorant Israelites did in the wilderness. And ignorant men are ever disposed to find fault with God. "The way of the Lord is not equal." This has ever been their charge. Ignorance is peevish. It is always *fretting*. It is an awful sin to fret against the Lord. "Woe unto him that striveth with his maker! Let the potsherds strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands!"

CONCLUSION. — Get knowledge. A nation of ignorant souls is not only a nation of worthless men, but a nation liable to the commission of terrible mistakes and crimes. Men should get knowledge for the sake of becoming useful. "I would advise all in general," says Lord Bacon, "that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure, or contention, or contempt of others, or for profit, or fame, or for honour and promotion, or such like adulterate or inferior ends, but for merit and emolument of life, that they may regulate and perfect the same in charity."

The Pulpit and its Handmaids.

EXTEMPORANEOUS PREACHING.

THE phrase "extemporaneous preaching" may and should mean preaching from *all* the time, past as well as present. Behind every extemporaneous sermon, as really as behind every written sermon, the whole duration of the preacher's life, with all the culture and learning it has brought with it, should lie. The genuine extemporaneous discourse, as really as the most carefully written discourse, should be the result of a sum total—the exponent of the whole past life, the whole past discipline, the whole past study and reflection of the man. Sir Joshua Reynolds was once asked by a

person for whom he had painted a small cabinet picture, how he could demand so much for a work which had employed him only five days. He replied, "Five days! why, sir, I have expended the work of thirty-five years upon it." This was the truth. Behind that little picture there lay the studies, the practice, and the toil of a great genius for more than three decades of years in the painter's studio. It is not the mere immediate effort that must be considered in estimating the nature and value of an intellectual product, but that far more important preparatory effort that went before it, and cost a life-

time of toil. The painter's reply holds good in respect to every properly constructed extemporaneous oration. It is not the product of the mere instant of time in which it is uttered, but involves, *equally with the written oration*, the whole life and entire culture of the orator.

A moment's consideration of the nature and operations of the human mind, of its powers by nature and its attainments by study, is sufficient to show that the difference between written and unwritten discourse is merely formal, and less than strictly formal; is secondary, and highly secondary. The human intellect is full of living powers of various sorts, capable of an awakened and vigorous action, which expresses and embodies itself in literary products, such as the essay, the oration, the poem. But is there anything in the nature of these powers which renders it necessary that they should manifest themselves in one, and only one way? Is there anything in the constitution of the human mind that compels it to exhibit the issue of its subtle and mysterious agency uniformly, and in every instance, by means of the pen? Is there anything in the intrinsic nature of mental discipline, which forbids its utterance, its clear, full, and powerful utterance, by means of *spoken* words? Must the contents of the heart and intellect be of necessity discharged only by means of the written symbol of thought? Certainly not. If there only be a mind well disciplined, and well stored with the materials of discourse, the chief thing is secured. The manner, whether written or oral, in which it shall deliver

itself, is a secondary matter, and can readily be secured by practice. If the habit of delivering thought without pen in hand were taken up as *early in life* by the educated clergy, and were as *uniform and fixed* as is the habit of delivering it with pen in hand, it would be just as easy a habit. If it be supposed that unwritten discourse is incompatible with accuracy and finish, the history of literature disproves it. Some of the most elaborate literary productions were orally delivered. The blind Homer extemporized the *Iliad* and *Odyssey*. Milton, in his blindness, dictated to his daughter the *Paradise Lost*. Walter Scott often employed an amanuensis, when weary of composing with the pen in hand. Cæsar, it is said, was able to keep several amanuenses busy, each upon a distinct subject; thus carrying on several processes of composition, without any aid from chirography. The private secretary of Webster remarks of him: "The amount of business which he sometimes transacted during a single morning may be guessed at when it is mentioned that he not unfrequently kept two persons employed writing at his dictation at the same time; for, as he usually walked the floor on such occasions, he would give his chief clerk in one room a sentence to be incorporated in a diplomatic paper, and marching to the room occupied by his private secretary, give him the skeleton, or perhaps the very language, of a private letter.* A writer in the "Quarterly Review" remarks, that "it was in the open air that Wordsworth

* Lanman, "Private Life of Webster," p. 84.

found the materials for his poems, and it was in the open air, according to the poet himself, that nine-tenths of them were shaped. A stranger asked permission of the servant, at Rydal, to see the study. "This," said she, as she showed the room, "is my master's library, where he keeps his books, but his study is out of doors." The poor neighbours, on catching the sound of his humming, in the act of verse-making, after some prolonged absence from home, were wont to exclaim, "There he is; we are glad to hear him *booting* about again."

From the time of his settlement at Grasmere he had a physical infirmity which prevented his composing pen in hand. Before he had been five minutes at his desk his chest became oppressed, and a perspiration started out over his whole body, to which was added, in subsequent years, incessant liability to inflammation in his eyes. Thus, when he had inwardly digested as many lines as his memory could carry, he usually had recourse to some of the inmates of his house to commit them to paper."*

WILLIAM G. T. SHEDD, D.D.,
Professor of Theology.

Notes on New Books.

BY A BARRISTER.

The Nile, and its Banks, published by Messrs. Kerby, in two volumes, is an interesting account for the archaeologist, tourist, and naturalist.

The two volumes of Mr. Dilke, M.P., on *Greater Britain* (Macmillan) are a most entertaining and instructive record of his travels in India, America, and Australia.

The Indian Tribes of Guiana (Bell and Daldy), by the Rev. W. H. Brett, is a work which contains an account of their condition and habits, and researches into their past history, superstitions, legends, antiquities, &c.

Mr. Moxon issues *Leaves from the Poet's Laurels*, being selections from our best poets, by Emma Lady Wood.

The Naturalist's Note Book for 1868 (Reeves and Turner) contains some 400 pages of information in all branches of natural history.

The Pocket Volume Shakespeare is very neat. Messrs. Bell and Daldy publish it in 13 volumes, royal 32mo, in a neat cloth box.

During the past year there have appeared 4,439 new books and new editions. The current year will most likely produce even a larger number.

The battle of the grammarians rages. Mr. Moon, who will be remembered for his attacks on Dean Alford's English, has just published (Hatchard) *The Bad English of Lindley Murray and other Writers on the English Language*; being a series of criticisms, some of which are rather small, most of which are keen and accurate, and all of which are interesting.

The History of Art is published by Messrs. Smith and Elder in two imperial 8vo volumes, containing 415 illustrations. It is the able work of Dr. Wilhelm Lübke, translated into English by Miss Bunnnett.

Legends of St. Augustine, St. Anthony, and St. Cuthbert, Painted on the

* "London Quarterly Review," vol. xcii., p. 212.

stalls in Carlisle Cathedral, are published by Messrs. Thurnam, of Carlisle, in a volume which contains 56 full page illustrations and descriptive letter-press.

The third volume is issued by Messrs. Smith and Elder of Mr. Robert Browning's new poem, *The Ring and the Book*.

Mr. James Russel Lowell, the well-known author of "The Biglow Papers," has published a volume of poetry, entitled, *Under the Willows*. (Macmillan.)

Messrs. Chapman and Hall have just produced the first of a new series of the works of Mr. Thomas Carlyle, which they propose calling *The Library Edition*, to be completed in thirty volumes.

Her Majesty's Tower is a new work published by Messrs. Hurst and Blackett, from the prolific pen of Mr. Hepworth Dixon.

Messrs. Moxon give us the first volume of *The Complete Correspondence and Works of Charles Lamb*, with an Essay on his Life and Genius by George Augustus Sala.

The Voices of the Year (Charles Griffin and Co.) is a poet's calendar, illustrating the months and seasons of the year.

Under Egyptian Palms; or, Three Bachelors' Journeyings up the Nile, is the work of Mr. Howard Hopley.

From the Levant, the Black Sea, and the Danube, is the title of two volumes by Mr. Arthur Arnold. These and the last named book are published by Messrs. Chapman and Hall.

Mr. J. Phillips, M.A., F.R.S., professor of geology at Oxford, has issued, at Messrs. Macmillan's, a work on *Vesuvius*, with a coloured map of lava current, and various illustrations. And Mr. J. Logan Lobley, F.G.S., publishes (Edward Stanford's) *Mount Vesuvius*, being an illustrated, descriptive, historical, and geological account of the volcano.

The concluding volume of the late Lord Campbell's *Lives of the Chancellors* is issued by Mr. Murray, and it contains the "Lives of Lord Lyndhurst and Lord Brougham." It has been said that Lord Brougham much disliked the idea of Lord Campbell being his biographer.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE ATONEMENT. By Rev. ARCHIBALD A. HODGE, D.D. Edited by WILLIAM H. GOULD, D.D. London: T. Nelson and Sons, Paternoster Row.

THE author of this volume is well known in the theological world as an able scholar, a voluminous expositor, and an exponent and advocate of Calvinian divinity. The object of this work is to exhibit the atonement as a real and positive satisfaction to divine justice. This aspect he seeks

to commend by Scripture testimony and the general teaching of the Church in all ages. He broadly asserts that Christ is our substitute in the strict sense of that term, and that his sufferings and obedience were strictly vicarious, that He occupied our law place, and that the sentence due to the principals was executed on Him. He has not only failed to bring us to his conclusion, but deepened our conviction that a theory of the atonement is not revealed in the Scriptures, and that a satisfactory one is beyond the reach of the ablest theological system makers. For ourselves, we are content to accept, with Bishop Butler and Vinet, the facts connected with Christ's death as recorded in Holy Writ. He died, the just for the unjust, to restore sinners to a loving harmony with their Maker. Dr. Hodge and men of his belief are ruled in their investigations by the view of God as a righteous monarch. But the Eternal is infinitely nearer to man than a king. He is man's Father. More, He is man's Proprietor. More, He is man's Life. Man cannot breathe without Him, cannot sin without Him. But though the author has failed to bring us to his views, we are far enough from depreciating his labours. The work is most valuable in many respects. Valuable on account of the able sketches it gives of the various theories of the atonement that have been propounded both in ancient and modern times, and also on account of its examination of the various Scriptures referring to the subject, both in the Old and New Testament. As a theological production it must rank with the first of its kind.

HOMILETICS AND PASTORAL THEOLOGY. By WILLIAM G. T. SHEDD, D.D.
Edinburgh: U. Oliphant and Co.

WORKS on preachers and preaching are becoming pretty numerous. Homilies to preachers meet us in all directions, and some of our most incompetent brethren think it their duty to lecture us as to how we should both make our sermons and deliver them. We are disposed to think, however, that they only can improve the preacher who furnish him with the highest specimens of preaching, and the most suggestive trains of pulpit thought. The work before us is one of the best of its kind. It consists of two parts, homiletics and pastoral theology. In the former it has several chapters, the subjects of which are, Relation of Sacred Eloquence to Biblical Exegesis, Distinctive Nature of Homiletics, and Reasons for its Cultivation, Fundamental Properties of Style, General Maxims for Sermonizing, Special Maxims for Sermonizing, The Different Species of Sermons, The Nature and Choice of a Text, The Plan of a Sermon, Extemporaneous Preaching, The Matter, Manner, and Spirit of Preaching, Reciprocal Relations of Preacher and Hearer, Liturgical Cultivation of the Preacher. In the latter it has Definition of Pastoral Theology, Religious Character and Habits of the Clergyman, Intellectual Character and Habits of the Clergyman, Pastoral Visiting, Catechising. The author, as a man of undoubted talent, extensive reading, philosophic insight, literary power, pulpit experience, has produced a very able book—a book which cannot fail to benefit those who thoughtfully con its pages.

ADAM CLARKE PORTRAYED. By JAMES EVERITT. Vols. I., II. London: N. Reed, 15, Creed Lane, Ludgate Street. **THE POLEMIC DIVINE;** or, Memoirs of the Life, Writings, and Opinions of Rev. Daniel Isaac. By the same author and publisher.

WE are right glad to receive a second edition of this work. Dr. Adam Clarke lived an intellectual, religious, and ministerial life, worth record. His was one of those human lives that are life giving. The biographer, one of the ablest men in the Wesleyan Church, is an admirable biographer. He knows how to tell an anecdote and how to delineate character. His sketches are life-like. Whilst the book will be interesting to all, our Methodist brethren, who almost adore the name of Dr. Adam Clarke, will revel in its pages.

"The Memoirs of the Polemic Divine" contains much that is both interesting and instructive. The subject was a man of strong character and a preacher of considerable power. The work is full of life.

JOHN NEWTON OF OLNEY AND ST. MARY WOOLNOTH. An Autobiography and Narrative. By Rev. JOSIAH BULL. London: The Religious Tract Society, Paternoster Row.

MOST of our readers are acquainted with the life of John Newton. All, no doubt, know some of the Olney hymns, which if not very poetic are sentimentally very pious. He was a good man and a useful minister. His friendship with Cowper has given his name and his thoughts an interest that will run on with the fame of the Olney bard. This book will be very interesting to those who like chit chat, and who are curious to pry into the secrets of a somewhat morbid piety. Good man as he was he wrote some stupid things in his diary, and things that should have been burnt in manuscript are here in print. It is impossible for us to tell what good this book may do.

THE TRIUMPH OF THE CROSS. By JEROME SAVONAROLA. London: Hodder and Stoughton, 27, Paternoster Row.

THIS is the work of a Dominican monk of the middle ages who wrote this for the sceptics of his day. The author was evidently a man in catholicity of spirit, in breadth of thought, and in genuine earnestness of piety abreast of his age. It is translated by O'Dell Travers, F.R.G.S., whose very able work on English Monasticism we noticed in our pages a few months ago. The translator has also furnished us with a very interesting biographical sketch of the author, who had the intellect of a philosopher and the spirit and dignity of a martyr.

THE HISTORY OF BALAAM. In Five Discourses. By Rev. W. ROBERTS. London: Elliot Stock, 62, Paternoster Row.

THE history of Balaam has all the strangeness of a romance. Many separate discourses have been preached on the subject, of various merits and aims, but here are five discourses by the same author on the same

subject, and they treat of his history, his way, prophecies, counsel, and fate. We had not the slightest idea, until we read this admirable volume, that there was so much truth of a highly suggestive and practical character associated with the name Balaam. The author has treated his subject in such a philosophical, comprehensive, and spiritually practical manner that we shall be glad if he will take up many other Old Testament names equally neglected and suggestive. The little volume teems with noble truths expressed with a dignified calmness and a manly force.

HISTORICAL SELECTIONS. A Series of Readings from the Best Authorities on English and European History. Selected and Arranged by R. M. SEWELL and C. M. YONGE. London: Macmillan and Co.

THE contents of this book are, England before the Conquest, the Battle of Hastings, Hereward and Waltham, Feudalism, Results of the Conquest, Lanfranc, the Death of William the Conqueror, the Normans in Sicily, Gregory VII., Anselm, Margaret and Malcolm Canmore, the Crusades, the Siege of Jerusalem, Death of William Rufus and Accession of Henry the First, Henry the First's Conquest of Normandy, Reign of Stephen, David of Scotland and the Battle of the Standard. These selections will be found very useful in the historical education of children.

A FEW WORDS ON LIFE AND DEATH AS TAUGHT IN SCRIPTURE. By A. D. London: Elliot Stock, 62, Paternoster Row. This is an admirable little pamphlet on a subject which is agitating the most thoughtful students of God's Book. Though it is somewhat controversial it is free from acrimony, and propounds its arguments with great fairness, brevity, and force.—**A PASTOR'S ADIEU.** By Rev. F. Fox THOMAS. W. T. J. Fisher, Fleet Street, Torquay. This is a discourse which treats of Paul's parting words to the Ephesians, the love, wisdom, and inspiration of which the author intelligently expounds and delicately and tenderly applies. All may read it with advantage, but the author's many friends will peruse it with special interest. We congratulate him on the high reputation he has won as a pastor wherever he has gone, and sincerely hope that he will long bless and adorn the new and important sphere on which he has just entered.—**THE HIVE.** A Storehouse of Material for Working Sunday School Teachers. Vol. I. Elliott Stock, Paternoster Row. This is an admirable work for Sunday School teachers; full of spiritual and suggestive lessons on Scripture passages.—**THE GOSPEL IN THE BOOK OF JOSHUA.** London: Elliott Stock, Paternoster Row. We confess that we cannot see much Gospel in the Book of Joshua; but the author of this volume does. The book contains twenty-two short discourses, and they will repay perusal.—**THE GREAT CLOUD OF WITNESSES; or, Faith and its Victories.** Abel to Moses. By WILLIAM LANDELS, D.D. London: Religious Tract Society, Paternoster Row. This is a volume of discourses on some of the Old Testament characters. We do not consider them either equal to the author's ability or to his deserved reputation.



A HOMILY

ON

Accursed from Christ.

“For I could wish that myself were accursed from Christ.”—
Rom. ix. 3.



THIS Epistle is as imperial as was the city whose name it bears. For argumentative grasp and doctrinal depth, and breadth of sweep, and royalty of thought, it stands alone. Its first eight chapters, or half the epistle, are devoted to the establishment of the cardinal doctrines of justification and sanctification. Its last five chapters are occupied with miscellaneous practical matter. Between these two divisions there is interjected a third, by way of needful excursus, embracing chapters ninth, tenth, and eleventh, the object of which is to clear up the ominously clouded state and prospects of the Jewish people as painfully forced on the view by the theological results reached, and the attitude of antagonism thereto into which the bulk of the nation had now become marshalled. It is in commencing this touching and tragic theme that our apostle utters the difficult words I am now to explain. By way of preliminary, let us clearly apprehend

the peculiar features of the case. It will be found greatly conducive to the explanation of the text.

The Church in Rome was composed of Jews as well as of Gentiles; and that in such balanced proportion as to make their mutual relations somewhat delicate. In the light of the great vital doctrine of justification by faith alone, the Jewish Christians at Rome would not only be plunged into deep distress for the spiritual condition of their countrymen, but sorely stumbled as they recalled the brilliant promises through the ancient prophets of glory and blessedness to Israel in connection with the Messiah. These of themselves cover a vast portion of the prophetic field; but now that the Messiah has come, the result to the sons of Abraham, the heirs of these grandest of promises, instead of glory, is rejection, instead of blessing, is cursing. This was the uprising of a sunken reef, at which even Gentiles might stagger, but on which Jewish Christians were in real danger of making shipwreck of their faith; while others of the Gentile members, whose faith was more firm than their sympathies were tender, might take occasion to lord it insultingly over their Jewish brethren. To meet these perplexing requirements, our apostle looks the tragedy full in the face; clears up the ancient promises, vindicates the faithfulness of God, asserts his sovereign, impartial, and universal benignity, pronounces God's saving plan to be for Jew and Gentile alike, and all of free grace; proves that the ancient prophets predicted the very facts that caused perplexity, namely, the ingathering of the Gentiles, and the rejection of the Jews; carefully explains that rejection as in effect but the mad choice of Jewish unbelief; as, moreover, not universal, but only partial; not final, but only temporary; shows that the same old prophets who foretold that the Jews would be rejected, predicted that a time would come when all Israel would be saved; and winds up with the beautiful and practical illustration of the true and wild olive, and warns the Gentile brethren not to be highminded, but fear.

In commencing this tender, touching, and most valuable disquisition, could any preface be more fitting than for our apostle simply to throw open the floodgates of his great bursting heart, and let his pent-up grief somewhat relieve itself by an outflow of passionate wailing over the doleful spiritual condition of his Jewish kinsmen and compatriots. It is in this connection that he says, "I could wish that myself were accursed from Christ."

The point of the difficulty is this: Paul here seems to avow his readiness, if he could only thereby hope to save his Jewish kinsmen, to incur damnation himself, and that in its last and direst form of being finally separated from Christ as a thing accursed. Many and conflicting are the solutions that have been offered; but the less we cumber ourselves with these, the more likely shall we be to reach a satisfactory result. They will all be found to group themselves under one or other of the three following alternatives: either to accept and vindicate the avowal in its strongest form, as above expressed; or to take it with its terms softened down to some significance that shall fall short of final doom; or to seek the solution in some line of thought wholly different from either.

First, then, shall we understand our apostle to mean that, if so be his Jewish kinsman could only thereby be saved, he could himself sublimely consent to be finally damned? Many have so understood him, and applauded the sentiment as the culmination of disinterested love, as the climax of the morally sublime. They roll out hyperboles over it as "the prodigality of heroism," "the ecstasy of love," emulating, or at least approaching that of Christ himself—"a love stronger than death," because stronger than even hell. And noble, doubtless, the sentiment is on the side of brightness which it presents, as contemplated by their moral sense; but in its full form as set forth in their position, of nothing am I more persuaded than that it is one not to be admired, but to be abhorred and condemned. It is not a Christ-like love;

for Christ did not, even to save a world, consent to be made a curse in a sense so vile, or incur a doom so final. If it be a love stronger than death, it is also a love stronger than duty, and, therefore, less than duty ; which is but in other words to say that it is less than love. For me to wish myself accursed from Christ for any end whatever, would be to wish not only doom, but SIN, which is no being's duty, and no being's due. A benevolent wish that involves sin is to that extent self-subversive, for to that extent it is malevolent. It is no fit oblation for the altar of love, for it would seek to compass love's end by the opposite of love's means ; it would seek to

“swell

The sails for heaven with blasts from hell.”

So far from glorifying God, it would but dishonour and contradict him, for it would be to choose as a means of good what God brands as the very quintessence of evil. It could promote no good end of God's great moral empire, for it puts evil for good, confounds all moral distinctions, and would thus cut the girths of all divine moral government. It is, in short, a moral paradox, or contradiction, for it says and unsays in the same breath ; and, therefore, instead of ascribing it to Paul, let us leave it in the iron hands of the old scholastic dogmatists, who were wont to inculcate on their fellows the transcendental and impossible duty of holding themselves cheerfully ready to be damned for the glory of God. Dismissing this stronger view, we are now ready to ask, in the

Second place, if we may not accept the avowal as it stands, only in a qualified and softened sense that shall fall short of final doom. This seems the favourite method. The softening process may be either at the end of the expression, or at the beginning—either on the words, “accursed from Christ,” or on the words, “I could wish.” As respects the phrase, “accursed from Christ,” many have thought that it might fairly exhaust itself in the idea of temporal death, in

proof of which appeal is made to the prayer of Moses in Exod. xxxii. 32 : " Yet now if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." No doubt, what Moses here means is temporal death ; but then his expression for this presents no parallelism whatever to the apostle's expression before us, and thus this appeal to Moses is wholly void of significance. Moreover, if by the word " accursed " Paul meant temporal death, what could he mean by adding the words, " from Christ ? " Does temporal death in any sense separate the believer from Christ ? Does it not, on the contrary, cut short all seeming separation, and make us " absent from the body," that we may the more intensely " be present with the Lord ? " To say that he meant the cutting off of his official work for Christ on earth, or to translate the phrase " by Christ," and make Christ the agent who recalls his life, are among the expedients to explain the difficulty which had best be left in silence. Turning from all these minor resorts, let us first describe our apostle's language in this phrase, and then determine its meaning from Scripture usage.

The apostle's language is peculiar ; it is literally—" anathema from Christ." And it is as strong as it is peculiar, for it imports nothing less than utter separation from Christ, as one accursed. Anathema, as the word itself indicates, originally denoted the act of depositing gifts in temples, and also the votive offerings themselves. These were, of course, sacred and irrevocable. When the gift was a living creature, beast or man, the life was devoted in sacrifice. Hence the use of our word *devoted* to convey the idea of *doomed*. Such was the idea of the heathen, and the same idea, modified, but not less strong, prevailed among the Jews. Human sacrifices proper were, of course, an outrage not to be thought of among God's ancient people ; but Egypt, Ethiopia, Canaan, and other peoples, hostile, or rotten-ripe for judgment, were in a certain sense their " ransom." Their lives were forfeited to God ; they were,

therefore, in Jewish phrase "cherem," in Greek phrase "anathema," that is, they were branded as a curse, and devoted to doom. In the spiritual sphere the doom thus expressed was utter and final. As anathema, or curse, and that "from Christ" the life, what less could it be?

This, accordingly, we find to be its intensity of meaning in all the other five places in which the word "anathema" occurs in the New Testament. In the first of these places, Acts xxiii. 14, we find that the Jews who "banded together" to slay Paul, "bound themselves under a curse (anathema)," which could only be an imprecation weighted with the terrors of final doom. The second text, 1 Cor. xii. 3, is clearly to be explained in the same way; for the man there supposed to "call Jesus accursed," or anathema, would, like our modern sons of blasphemy, know well to draw freely on the dread realities of final woe. The third text, 1 Cor. xvi. 22, speaks for itself: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha," *i.e.*, "let him be accursed at the coming of the Lord," let him prepare to hear the sentence, "Depart ye cursed," at the final assize. The fourth and fifth texts occur in sequence in Gal i. 8, 9, and convey substantially the same sentiment as in the text last cited; for the redoubled "anathema," which in these two verses Paul pronounces over man or angel who preached other than the one true Gospel, is only an abridgement of the ampler formula in the previous citation, "Anathema Maran-atha,"—"accursed at the Lord's coming." In the text before us the self-same anathema re-appears, slightly varied in form, but plainly identical in sense, for the expression "Anathema from Christ," can denote nothing less than a curse which shall finally separate us from Christ and adjudge us to utter woe.

Thus by no possibility can these words at the end of my text, the words "accursed from Christ," consent to be softened down. Whatever final damnation may mean, all that they mean. Nor will it in the least help the matter to

resort, as some expounders do, to the forms of Jewish excommunication, for in its milder form of expulsion from the Synagogue, the phrase before us is far too strong to convey so comparatively trifling a curse, and, as we have just proved, is never once so employed; while in its direr form of thorough Jewish malediction, it embraced all the terrors of "eternal judgment."

Leaving, then, the closing phrase in all its immitigable dreadness of import, turn we now to the opening expression to see if any softening down process be practicable there. That expression is "I could wish." The tense in the original is the imperfect; and the explanation given for rendering it as our translators have done is that the form is elliptical; as if he had said, "I was wishing, only it was no use," which is equivalent to "I was disposed to wish," or "I could wish." On this some of the best of our modern expositors lay the main stress of their explanation. They say it was not a real wish, but only an inchoate or partially formed wish, which broke itself off as a thing impossible, or not further to be entertained. This may satisfy the grammatical requirements of the apostle's words, but it by no means satisfies the requirements of the sense. If he really wished, no matter for what reason, to be "accursed from Christ," he wished what was wrong. If he did not quite do this, but only "*could* wish" it, were it possible, then he no less clearly wished the wrong. If he wished, or professed to wish, an acknowledged impossibility, he simply trifled with his readers, and with his tragic theme. And if he did not really wish at all, then his words are a benevolent flourish with no life-bud behind, and reduce themselves at best to a simple extravagance. That be far from our apostle! Passion we expect of him, and all the more that he was inspired (for inspiration sweeps the deepest chords of the soul), but extravagance? Never! Least of all in this connection. Here, if anywhere, Paul means what he says. Have we forgotten the solemn protestation that imme-

diately precedes: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart?" In the face of this solemn avowal as a Christian man, that he speaks the words of truth and soberness without any tincture of falsehood, shall we impute to him extravagance or exaggeration in any form, or understand him as professing a wish that was yet no wish, and as thus saying and unsaying in the self-same breath? If we cannot, then we find as little help in the softening down method at the beginning of my text as we did at the end of it, and therefore nothing remains for us but to inquire in the

Third and last place, if there be no other solution of the difficulty on some other and safer ground than that which we have yet surveyed. Happily there is. And it is neither far to seek nor difficult to explain. We have already observed that in the original of the phrase, "I could wish," the tense used is the imperfect, and we have also had occasion, incidentally, to explain the alleged process of thought by virtue of which, in the view of our translators and those who follow them, a conditional sense may warrantably be extracted from the imperfect. Nor in principle are we careful to question it; though it is notable and highly significant, that no clear case of this usage is to be found in the New Testament. To examine the texts appealed to would simply be to lose time; for were they all as satisfactory as I believe them to be all the reverse, it would not in the least follow that this conditional sense is the one that must needs be given to the imperfect tense of the verb here, seeing that nothing is more familiar or more unquestionable than the occurrence of that tense in its ordinary acceptation, nor can any cause be shown why it should not be so understood in the expression before us. In its ordinary use, as is well known, the imperfect tense denotes some habitual or continuous action in the time past. In the case before us, this ordinary and most literal rendering would be, "I wished,"

that is, "I was wont to wish;" in my previous unconverted state, "I used to wish." In Gal. i. 13, the same tense occurs, and that too in an affirmation very parallel to the one before us: "Ye have heard of my conversation in the Jews' religion, how that beyond measure *I persecuted* the Church of God." Had our translators rendered that imperfect tense there as they have done here, we should have had, "I could persecute," but the reference being clearly to Paul's past conversation in the Jews' religion," this would have been nonsensical, and, therefore, they have rightly rendered the phrase, "I persecuted," that is, it was then my wont to persecute the Church of God. They ought to have rendered the same tense in the same manner here; for here as well as there he refers to his past; in which case, instead of "I could wish," we should have had the words, "I wished," or "used to wish."

That this was actually Paul's meaning is still further evident from the circumstance that the word "myself" really stands connected, not as in our version with the word "accursed," but with the word "wished." What the apostle in fact says is, "For I myself used to wish to be accursed from Christ." This makes it very clear to me that he takes us back to his unconverted past, and associates his Christ-rejecting conduct then with that of his fellow-countrymen at the time he wrote, even to the extent of his having hurled anathemas as fiercely as they on the head of the Holy One. It is as if he had said—"All this you do; but so at one time did I, I myself used to hurl those curses which you are now launching at the Nazarene. You are not greater monsters than I myself once was. I, even I, once dared the doom you now defy. I myself then echoed with you the mad imprecation, 'His blood be on us and on our children;' and it is because I once did so, and now see what I saw not then, and what you do not see, the terrible doom I incurred, that I feel bowed down under such heavy and continual sorrow for my kinsmen according to the flesh."

Here perhaps it may be asked, how Paul could be said to wish this dreadful anathema *for his brethren's sake*. This supposes the true connexion to be that which stands in our version. Even if, with Dr. Chalmers and others, we so take it, the fair answer would remain; Paul did all this as a zealous Jew, devotedly attached to his nation, and thinking that he was doing them, as well as God, service by those dreadful maledictions. But this, very clearly, is not the connection; for if it were, our apostle would be expressing deep sorrow in the second verse without telling us who that sorrow was for. The truth is, the words we have been considering—the words, “For I myself used to wish to be anathema from Christ”—though very prominent in our exposition, are by no means prominent in the apostle’s gush of affectionate sorrow. Though full of meaning, they are only subordinate. Though they add a fine shade to the thought, they do it only in the form of a passing remark. They ought therefore to be hooked within a parenthesis; and then the true connection will at once appear, and the deep-volumed flood of thought and feeling will roll on continuously thus: “I have great heaviness and continual sorrow in my heart—for my brethren, my kinsmen according to the flesh;” whose glories and honours as the theocratic people he then proceeds feelingly to array. How well the parenthesis fits in, will be no less apparent. It is as a side thought to account for his heavy and heart-crushing grief. “I protest, as a Christian man, I have continual and profoundest sorrow for my Christ-rejecting brethren, and this I have all the more that I myself was once a Christ-blaspheming Jew as well as they.”

Once more, it may be asked, if the words “accursed from Christ” mean nothing less than final doom, how, even in his unconverted state, could Paul have wished that? The question is fair, and the only one that need detain us before winding up our subject with a few practical remarks. Nor need it detain us long. In its general form, the thing Paul

tells us is that he too used to be a Gospel-rejecter in act and state, which made him grieve all the more for his unbelieving kinsmen. But in this general declaration, brief though it be, he causes to sparkle out some interesting particulars. He indicates that he was at that time very free with his anathemas. Who the object of these anathemas was is but too evident—it was the blessed Jesus. But the Jewish anathema was double-edged. It might be launched directly at Jesus, and launched in this form it would doubtless often be by Paul amid his then copious out-breathings of “threatening and slaughter.” But though equally meant for Jesus, it might also take the more indirect but no less emphatic form in which Paul would imprecate direst anathemas upon himself if he espoused the cause of the Nazarene. This last is the form indicated here; and these anathemas, whether couched in the direct or indirect form, were equally meant to make good his utter and everlasting separation “from Christ.”

But just here there occurs an interblending welter of thought. While recalling the past he cannot forget the present; while recalling his own previous unbelief, he cannot forget the present unbelief of his Jewish brethren. To his unbelieving sense, while then uttering them, the anathemas at that past period meant one thing. To his Christianized sense, in now recalling them, they are seen to have meant infinitely deeper and direr things than he then conceived. He now sees that the curse which he was then in the habit of pronouncing on himself was not hypothetical but real, and that in all its dread reality it was now actually resting on his unbelieving kinsman: hence the use of the awful phrase “accursed from Christ.” He now saw that the Nazarene was no false Messiah, but the true: hence the significant use of the article in the original, “accursed from *the* Christ”—*i.e.*, from Him whom I now see and revere as the veritable Messiah. He now saw that in wishing those anathemas for good, he was unconsciously wishing and incurring anathemas

indeed. He wished them not directly but indirectly, not consciously but virtually, for he wished, and willed, that rejection of Christ which leads to the curse of utter and irremediable woe. This mode of expression is quite common in Scripture. Thus in Prov. viii. 36, Wisdom says : "All they that hate me love death," not that they "love death" *consciously*, for this no man does, but that they love death *virtually*, inasmuch as they love and choose the ways that land them in death. So when God says to the sinner, "Why will ye die?" it is not meant that any sinner *directly* wills to die; and yet this is the very thing which as a sinner he *virtually* wills, for he wills SIN whose "wages is death." We close with a few practical hints.

First : Let the reckless dealer in common oaths beware. His lightly uttered blasphemies may have more momentum than he thinks. "By thy words" as well as works "shalt thou be justified, and by thy words thou shalt be condemned." Your oaths may rebound and fasten on your soul like a griping, cleaving, lasting curse.

Secondly : Be not hasty in your conclusions. Paul at one time was. He allowed himself to be borne away by the current. He had need to "save himself from that untoward generation." So have we from ours. We may have to breast the current that would else float us past Christ, and drift us to ruin.

Thirdly : See how remote Christianity is from Pharisaism. Scoffers identify the two. There never was a more shallow and reckless calumny, and we have the proof of it here. The Pharisees scowled on Jesus because he was the friend of sinners. Their maxim was—"Stand by, come not near me, for I am holier than thou." They cared for no man's soul. Now, if we want a picture the very opposite of that, we may behold it here in Paul weeping over his unbelieving fellow-countrymen. But that same Paul, marvellous to relate, was himself once a Pharisee. And lo ! here he stands stripped of the last shred of his Pharisaic cloak, and dis-

solved in tender tears for the souls of his fellows ! What has caused this change ? THE GOSPEL. No Pharisaism, no hypocrisy, can live in its full-orbed blaze.

Fourthly : We have here a splendid example of love to our deadly foes. This word “anathema” may remind us of what dire anathemas those very Jews pronounced over this same Paul, when they “bound themselves by a great curse to eat nothing” till they had slain him. And how does he repay them ? By returning curse for curse ? No ; “but contrariwise, blessing.” He repays their railing with wailing, their curses with tender tears, their plots for his death with prayers for their eternal life. So well had he caught the spirit and conned the lesson of his Master—“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you ; that you may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” (Matt. v. 44, 45.)

Fifthly : We have also here a spirit-stirring example of love to souls as souls. It was the spiritual condition and prospects of his Jewish kinsmen that wrung his heart ; and this he felt not so much as a mere kinsman and compatriot, as in the character of a high-toned Christian philanthropist. For Gentiles drew forth this tender concern no less than Jews ; in the heathen city of Athens “his spirit was stirred within him.” O for more of this genuine compassion for the perishing !

Sixthly : How solemn is human life ! How tragic is human ruin ! The soul is a great deep ; and its collapse is the direst of catastrophes. How saddening to reflect that such tragedies are hourly enacting themselves under all the sheet-lightning play of laughter and shallow merry-makings of the world ! “Life is real, life is earnest.”

Sevently : How vitally indispensable is the Gospel ; for is it not implied in our apostle’s statement that there is life

only in Christ? Not that we mean this in any narrow sense. Our statement respecting Christ and the Gospel is, like Christ and the Gospel themselves, world-wide and impartial. It covers Heathendom as well as Christendom; for all who in either place are saved, are saved in Christ, and saved only in harmony with the principles of the everlasting Gospel. Separation from Christ is here assumed to be separation from bliss, and to be identical with curse.

Eighthly: And how free is that Gospel! No reprobating decree; else these tears of Paul, if tears of sympathy for men, were tears of antipathy, and even treachery, in relation to God. What the Gospel says unto one it says unto all. It reveals the "common salvation." The grace of God that hath appeared "brings salvation unto all men." And "it is of faith that it may be of grace." It is brought to our very door. It is pressed upon us—pressed, but not *forced*. The issue rests with our own free will. Paul the persecutor acted out his "wish," or choice; and so with equal freedom did Paul the preacher. Thus has it ever been, and shall for ever be. The Gospel herald can but prolong the echo of the divine appeal through Moses: "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." (Deut. xxx. 19, 20.)

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Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Moral Condition of Mankind.*

(Continued from Page 83.)

Secondly: We have a *positive* description of it. (1.) Foolish. "The fool hath said in his heart." Sin and folly we have already said are convertible terms, what is morally wrong in principle must always be inexpedient in action. He is a fool, for he practically ignores the eternal condition of happiness. He is a fool because he spends his life in creating for himself an eternal hell. He is a fool because he opposes the mightiest forces of the world. He is an insect battling with omnipotence. (2.) Wide-spread. "There is none that doeth good." All are gone aside, &c. The language implies the prevalence of depravity. It does not teach absolute universality, for elsewhere in this Psalm we read of "the righteous." Though all men are tainted with

the evil, all are not equally bad. Some are virtuous as compared with others. Still, it must be admitted that, taking the world through even the most virtuous portions of it, as it now stands, this Psalm is by no means an exaggerated description of its corrupt moral condition. (3.) Undoubtedly real. "The Lord looked down from heaven," &c., &c. Its existence is declared by one who saw it, one who cannot err. Human depravity is not a theological fiction, not a mere hypothesis, not the dogma of gloomy and uncharitable thinkers, but a fact, a fact attested by Omniscience. "He looked down upon the heart," &c., &c. (4.) Transgressing, "They have done abominable works." "Workers of iniquity." They are not the mere subjects of sin, but the agents of it. They work at it *habitually*. Every day they are climbing after the forbidden fruit, sowing the tares in the field, planting the upas in the grove of life. They are hard workers. (3.) Putrescent. "They are together become filthy." The sinner is frequently represented in the Bible as dead. "Dead in trespasses and sin." And truly a putrifying corpse is not more offensive to the eye of living men, than a depraved soul to the eye of Holiness. In the moral universe a wicked soul is a filthy thing, a thing fitted only for the valley of Gehenna. (6.) Cruel. There are two references in the Psalm that indicate their cruelty. (a.) They devour. "They eat up my people as they eat bread." Wicked men have ever made use of the godly poor, they feed on them. They extract their wealth from their sweating limbs and burning brains. We recoil with horror from the man literally eating the body of his brother; but there is a cannibalism in this England of ours as morally bad in spirit, if not as hideous in aspect. What are wicked men in their capacities of great landowners, mighty manufacturers, and powerful merchants doing, but eating up the poor as "they eat bread"? They are moral canibals. (b.) They deride. "Ye have shamed the counsel of the poor." The righteous poor who make God their refuge, who attend

their Church or conventicle, drawing comfort to their weary souls from the institutes of religion, the wicked treat with derision and contempt, point at them with the finger of scorn and call them by some opprobrious name—methodist, ranter, psalm-singer, &c. (7.) Cowardly. “There were they in great fear.” Although they say, “There is no God,” and pursue their iniquitous course, and treat the righteous poor with contumely, they are timid men, they are *cowards* at heart. Crime is ever craven-hearted. The wicked fleeth when no one pursueth. Cowardice and corruption go hand in hand. The moral condition of mankind is here represented—

II. AS PROSPECTIVELY HOPEFUL. Deliverance was to come. “O that the salvation of Israel would come out of Zion,” &c. The Psalmist had such a strong reason to expect deliverance to come that with him it was only a question of time; he knew it would come, and he was anxious for it to come at once. There is a deliverance planned for this world. A time is promised in the Word of God with great frequency, variety, force, and unmistakeable explicitness, when this earth shall be delivered from all its sins and sorrows. “When the kingdoms of this world shall become the kingdom of our God and of his Christ,” &c. “When God himself shall descend upon earth and dwell with men and wipe away all tears from all faces.”

The language of this last verse in the Psalm suggests several things concerning this deliverance.

First: This deliverance will be like an *emancipation*. “When the Lord bringeth back the captivity.” Man as a sinner is in a state of exile and thralldom. He has been transported from his rightful country, and is under the reign of an oppressor. He is led captive by the devil at his will. The deliverance is greater than that achieved by Moses or Cyrus for the Jews. It is an Exodus of soul, it is a liberty wherewith Christ makes his people free. The moral enfranchisement of soul is the only true liberty.

Secondly : This deliverance is *intensely desired*. "O that the salvation of Israel were come." The deliverance of our world from sin has ever been and still is the intense desire of the good through all ages and from all lands. It is the cry of the universal Church. It is the burden of all true prayer. "Thy kingdom come, thy will be done on earth as it is in heaven."

Thirdly : This deliverance *comes from God*. "Out of Zion." Which means, from God, "Our help is in the Lord." No arm but that of the Almighty can deliver the world from its evil. He alone can crush its tyrants, snap its chains, break open its prison doors, and bring it forth into life and freedom.

Fourthly : This deliverance will be the *occasion of universal joy*. "Jacob will rejoice and Israel will be glad." It will be so when the universal deliverance comes. "The Gentiles shall come to thy light, and kings to thine arising." Happy period for the world ! The sun shall be no more its light by day ; nor for brightness shall the moon give light, the Lord shall be its light. The sun shall no more go down, neither shall the moon itself, for the Lord shall be an everlasting light, and the days of its mourning shall be over.

REASON AND FAITH.

A Roman wrote to Tully to inform him in something concerning the immortality of the soul. Tully wrote back again unto him, "Read but Plato upon the subject, and you will desire no more!" The Roman returned him answer, "I have read it over and again, and again ; but I know not whence it is, when I read it I assent unto it, but I have no sooner laid the book out of my hand but I begin to doubt again whether the soul be immortal—yea or no." So it is with all persuasion from natural principles, as to that extent of doctrine it would persuade us of ; the persuasion that ariseth from them is faint and very weak. It is true that Nature hath principles to persuade the soul by, to some kind of assent—as, that there is a God, and He must be worshipped. "Look upon me," saith Nature ; "I have not a spire of grass but tells me there is a God. See the variety, greatness, beauty of my work. Read a great God in the workmanship of the heavens—a glorious God in a beauteous flower—a wise God in my choice of works. Behold a God in the order thou hast seen in me : see Him in my law written in my heart." From these and such like things, Nature bequeaths a kind of faith to the soul, and learns it to believe that there is a God ; but this is far from faith in the point of true believing.—SPENCER.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and last, though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *The Unities of Christianity a Reason for Union
Amongst Christians.*

"Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 3—6.

ANNOTATIONS.—"One body." *ἐν σωμα.* This is a simple declaration, not an exhortation; it is not. Let us be united in one body, but there is one body. The aggregate of Christians is frequently represented by the apostle as a "body." "We being many are one body in Christ." And in the first chapter and the twenty-third verse of this Epistle he speaks of "his body" that is Christ's. There is an organic oneness between the genuine disciples of Christ in whatever Church or country they may live.

"One Spirit." *ἐν Πνεύμα.* Sometimes we use the word "spirit" as an equivalent for disposition; thus we speak of "the spirit of a man," meaning the animating sentiment. Such is not the sense attached to it here; it stands not for disposition, but for personality—Divine personality—the Spirit of God. He to whom the Scriptures ascribe all that

is true and holy in human souls, and who is represented as dwelling in the good. "The Spirit of God dwelleth in you." (1 Cor. iii. 13; vi. 19; Rom. viii. 9—11.)

"*Even as ye are called in one hope of your calling.*" καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. "Inasmuch as." That is, believers are one body and have one Spirit, because they have one hope. The fact that they all have the same high destiny, and are filled with the same expectations, proves that they are one. The unity of their hope is another evidence and element of the communion of saints. The Holy Ghost dwelling in them gives rise to the same anticipations, of the same glorious inheritance.

"*Hope of your calling*" is the hope which grows out of your vocation. The word hope is used in two senses, the subjective and the objective. The latter is the sense in which it is used here. Thus it is used in Col. ii. 15; Titus ii. 13; Heb. vi. 18. What is the object of true Christian hope? A selfish Theology says heaven; the true Gospel says holiness—assimilation to God. The mark of the prize of the high calling is the realization of that ideal of goodness which possesses every true soul.

"*One Lord.*" εἰς Κύριος. Christ, not as mere man nor even as God, but as the Theanthropos, is the Sovereign Lord and Master of redeemed souls. "For this end he both died and rose again, that he might be Lord both of dead and living." (Rom. xiv. 9.) He is the one Master.

"*One faith.*" μιᾷ πίστις. The word faith, like hope, is often used in its two senses—subjective and objective. In the latter sense it is used in Gal. i. 23, "He preached the faith." In Acts vi. 7 it is said, "We are obedient to the faith." In Jude we read of a "faith once delivered to the saints." There is but one Christ, and He is the object of all genuine Christian faith.

"*One baptism.*" ἐν βαπτισμα. There are two baptisms spoken of in the New Testament—the baptism of water and the baptism of the spirit. The former is the symbol of the latter, is useless without the latter. That spiritual baptism is here meant, the cleansing of the soul, seems to be clear from several considerations. (1.) From the class of fundamental things with which it is here placed. It is here put with the Spirit, with "Faith," "Hope," Christ, and "God the Father." Paul elsewhere speaks of water baptism as a very subordinate thing, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanus: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel." (1 Cor. i. 14—17.) And again, "Circumcision nor uncircumcision availeth nothing." (2.) From the fact that the Lord's Supper, a divine institution which he recognises as of vast importance, is not mentioned. "I received of the Lord that which I also delivered unto you," &c.

"*One God and Father.*" εἰς Θεὸς καὶ πατὴρ. There is but one God and that one God is over all, through all, and in all.

HOMILETICS.—These various Unities in Christianity are here specified by the apostle in order to enforce the importance and obligation of a loving concord amongst all true Christians.

BY noticing these Unities with a little closer attention we shall see how they formed in the apostle's mind an *argument for a loving unity amongst all the disciples of Christ.*

I. All Christians are members of ONE spiritual organisation. "One body." Though they are very numerous and ever increasing, though they differ widely in many morally fundamental points, and live in different lands and different worlds, still they are parts of one great whole. The tree, though it has a thousand branches all varying in size and shape and hue, is an organic whole. This unity, though not visible, really exists. To be a Christian is to be a branch of the one tree, a stone in the one building, a member of the one body. Now this fact is certainly a *strong* reason for the cherishing amongst all of brotherly love and hearty fellowship. "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

II. All Christians are animated by ONE great Spirit. "One Spirit." What the body is to the human soul, this great organisation, this universal Church, is to the Spirit of the living God.

First: *Servant.* As every member of the body is the servant of the soul, every genuine Christian is the servant of the Spirit, obeys his dictates in everything.

Secondly: *Symbol.* As the body reveals and expresses the soul by its looks, words, and operations, so the true Church reveals the Divine Spirit; reveals its quickening, redeeming, elevating, sanctifying influence.

Thirdly: *Residence.* As the body is the residence of the soul, even so the Church is the Temple for the Holy Ghost to dwell in. If there is this one Spirit running through all, guiding, animating, overruling all, should there not be through all a mutual, loving sympathy and interest?

III. All Christians have ONE glorious Heaven. "One hope." What is the object of a true Christian's hope? *Not happiness.* He whose grand object in life is his own happiness, is under the influence of that selfishness which is the essence of sin and the devil of the soul. That spirit in churches which cries, "O that I had the wings of a dove, then would I fly away and be at rest," is discontented selfishness, nothing more. Alas! that there should be churches, chapels, and pulpits in England ministering to an insatiable avarice that considers this beautiful world not good enough for its home. But if the object of a true Christian's hope is not happiness, what then? *Moral goodness.* Goodness as exemplified in the life of Jesus! To become like Christ, to be partakers of the divine nature, to be holy even as God is holy, this is the great object of a true Christian's hope. And herein is Heaven and nowhere else. To be happy is to be good, to be good is to be like God, and this is the grand object of genuine Christian hope. "Then shall I be satisfied when I awake up in thine own image." Moral goodness is the only true paradise of souls.

IV. All Christians have ONE sovereign Master. "One Lord." Who is this one Lord? By the general consent of acknowledged expositors, the one Lord Jesus Christ. "One is your Master even Christ." There are men in Christendom who assume titles indicating authority over human souls, we have the Pope of Rome the Lord Bishop and the "Primate of all England." Terribly sad it is that in the name of Him who had nowhere to lay his head, and who taught that the least should be greatest in his kingdom, there should be found men either so dull or daring as to assume such titles as these. Call no man "Master," said this "one Lord." He is the head of the Church which is his body, the *only* head. Is not this also a potent reason for loving concord among Christians? They have to draw their doctrines from one Teacher, they have to learn their duty from one Master, they have to fashion their character after one Model, to depend for reconciliation to God upon one Mediator.

V. All Christians have ONE supreme creed. "One faith." This means, as we have seen, one *object* of faith. What is the one creed? Theological propositions put forth as articles of belief? If so,

there are many faiths—Faiths almost as numerous as there are Christian believers. No two men can perhaps believe the same thing in exactly the same way ; the same proposition shapes itself differently to different souls. The New Testament teaches with unmistakeable explicitness that the true creed of a Christian is not a propositional manifesto but a personal life—the life of Christ. In more than thirty passages of one gospel, the Gospel of St. John, we find with reference to Christ the expressions, “Trusting to Me,” “Trusting to Him,” or “Trusting to the Son.” Take two or three as specimens. “This is the work of God that ye believe on *him* whom he hath sent.” Again, “He that believeth on *me* hath everlasting life.” Again, “He that believeth on *him* shall not be damned.” Again, “He that believeth on *me* the works that I do,” &c. “Do this in remembrance of *me*.” Christ is the one creed.* He is in truth the Bible. See how this *one* creed argues the importance of loving union amongst Christians. If our creed is a series of propositions we should be divided, but if our creed is the personal life of one All-holy, All-loving, All-good, we shall be united. If all the members of all the churches believed with a living faith in the one personal Christ there would be a loving concord of souls.

VI. All Christians have ONE spiritual cleansing. “One baptism.” The primary meaning of baptism is cleansing. *Βαπτισμός* is rendered washing in several places. (Mark vii. 4 ; Mark vii. 8 ; Heb. ix. 10.) There are two kinds of baptisms or cleansings mentioned in the New Testament, the material and the spiritual—that of water and that of fire. The latter—namely, the fiery baptism of the Spirit—is the great thing. This undoubtedly is the one baptism, the one cleansing. (1.) This is the one *essential* cleansing. Without this, though we were baptized in all the rivers of the world, we are not members of that one body of which Christ is the head. Millions have entered heaven without water baptism, but not one without the spiritual. (2.) This is the one *divine* cleansing. It is the Spirit’s work. This is the “washing of regeneration,” and the renewing of the Holy Ghost. Is not this one essential, divine cleansing, another good argument for unity of love in all Christians ?

* See HOMILIST, vol. x., third series, p. 61.

VII. All Christians have ONE adorable God. "One God and one Father of all, who is above all, and through all, and in you all."

First: "*There is but one God.*" This fact is supported by the structure and order of nature, stands in direct antagonism to atheism, feticism, polytheism, and pantheism, and is accepted as a fundamental truth in all evangelical churches throughout the world. The glorious fact reveals the greatness of the Creator, the definiteness of moral obligation, the fitness of religion for the constitution of man, and the universal brotherhood of souls.*

Secondly: This one God *is universal Father*. "Father of all." "Of all and through all."—"All is not neuter. Πάντων." It is true that God is the Author of all nature, is over all nature, and lives through all nature, but the Apostle's reference here is undoubtedly to intelligent existences, and it may be that he intends only the members of the true Church. All the members of the true Church recognise Him as "the Father of all, over all, through all, and in all."

CONCLUSION.—Here, then, in the *Unities* of Christianity are the bonds of true union amongst men. Notwithstanding all the discords and conflicts that rage and revel through the world, there lies down deep in the heart of humanity an ineradicable *desire for unity*. The greatest events that have marked and helped the progress of the human race are the outcomes of this desire. Mankind have tried for this unity in many different ways. They have tried by (1.) *Political means*. In ancient times kings and warriors endeavoured to bring men together under one iron sceptre. The Assyrian, the Persian, the Greek, the Roman, each in his turn made the desperate endeavour. In modern times Spain, and France, and Russia, have tried and failed. Far enough are we from denouncing or even depreciating such a grand political purpose. For our own part, we should like to see what we think will one day appear on this earth—one great cosmopolitan Government—a Government embracing within its majestic arms of righteous and sanitary law, all the children of men the world over. The fact that England now sways her sceptre over India and Australia shows that neither diversities of race, lan-

* See HOMILIST, vol. ix., third series, p. 309.

guage, colour, religion, habit, nor remoteness of position from the central power, are necessary obstructions to the establishment of such a rule. With such a Government immense and manifold would be the advantages. The liberties of all would be secured. The spirit of nationality, the prolific parent of desolating wars, would find no place. All would be fellow-citizens of one state. All the tyrannies and rivalries of little despots would be played out. The age of standing armies would be over. The markets of the world be open alike to all. Such a Government, I believe, will come. The gradual absorption of the smaller into the larger States, the ever-multiplying facilities of intercourse between the remotest parts of the globe and diversified races of mankind, and the ever advancing intellectual, moral, numerical, and colonizing superiority of the Anglo-Saxon race charm my poor soul at times with the belief that such an empire is in the tenour of things inevitable. But let it come. The real unity for which the human soul craves will not be met. Law cannot create love. Men have tried for union by (2.) *Ecclesiastical means*. Religion has made one great attempt to bind the human race into one grand confederation. The Church of Rome sets up one head to which all souls must bow, prescribes one ritual through which all souls must move, propounds one creed to which all souls must adhere. The object is a noble one ; our hearts go with it. But the means involving priestly assumptions and the infringement of the rights of conscience, are amongst the worst damnabilities of history. Hence it has failed in its object. Aiming at unity, it has led to endless divisions. Many a peace-loving soul, pained with the controversies of the sects, have sought refuge in Rome, but have found it a stormy as well as perilous port. Men have tried for union by (3.) *Commercial means*. Merchandise in this age is preached as the uniting power. Self-interest is to be the golden chain to bind all men together. Nothing is more unphilosophic than this. Self-interest is not an uniting but an insulating power. The battles of the market if not as bloody, are as base and as heartless as those of the field and the ocean.

Brethren, the true principles of union are in the text. For universal union there must be universal love, for universal love

there must be universal excellence, and for universal excellence there must be the universal recognition of the one body, the one Spirit, the one heaven, the one Master, the one creed, the one cleansing, the one God and Father of all.

Germes of Thought.

SEMINAL SKETCHES OF DISCOURSES ON CHRIST'S LETTERS
TO THE SEVEN CHURCHES OF ASIA MINOR.

By the late Rev. CALEB MORRIS, being condensed notes of a sermon taken
down in short-hand when preached.

(No. III.)

SUBJECT : *The Letter to the Church at Smyrna.*

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 8—10.

Analysis of Homily the Eight Hundred and Twenty-fourth.

THIS letter was addressed to the Church at Smyrna, one of the finest cities on the Levant, about fifty miles north of Ephesus. It is not my purpose to touch upon any of the stories which ecclesiastical writers have recorded concerning it, nor detail any of the striking physical facts, such as earthquakes, wars, pestilences, famines, with which its name stands connected. The letter leads us to consider two things concerning the Church that existed there in the apostolic age—*its temporal condition and its spiritual obligation.*

I. ITS TEMPORAL CONDITION. The letter indicates that it was a condition of great trial. It refers to "tribulation,"

"poverty," "prison." Its trial was of two kinds—present and prospective. Notice—

First: *Its present trial.* There was "tribulation." This is a term which represents trials of all kinds. But the special trial mentioned is "*poverty.*" "I know thy poverty." Christ notices the secular condition of churches. (1.) Though their *city was rich*, they were poor. Though Smyrna was a wealthy city, the crown of Ionia, the jewel of Asia, overflowing with riches, and beautiful in works of art, the Christian people there were poor. Yes, and more than this. (2.) Though they were distinguished by great *spiritual excellence*—for Christ Himself said, "Thou art rich," that is, *spiritually* rich—they were secularly poor. In this world man's secular condition is not always determined by his moral character. It is a remarkable fact that Christianity has in all ages drawn to its bosom a greater number of poor than rich. Why is this? The poor have ever been more numerous than the rich, and generally the more predisposed to receive the gospel of mercy. Neglected, forgotten, and often oppressed by the world, they anxiously look for foreign aid. Character, and not condition, is everything to man. As compared to this, poverty is nothing, wealth is nothing. It is the man that gives worth to the condition, not the condition to the man. The gospel is for man as man, and the less man is artificialised the more open is he to its influence.

Secondly: *Its prospective trial.* The letter indicates that great persecution awaited them. Several things are referred to as to the coming persecution. (1.) Its instruments. There are those "which say they are Jews, and are not, but are the synagogue of Satan." They were false Jews—Jews by birth but not by character, not circumcised in the heart. The old religion has ever hated the new. How can it be otherwise? for the new examines the character, history, and pretensions of the old, and refuses submission to its authority and influence. (2.) Its instigator. "The devil." He worketh in the children of disobedience—inspires them, raises their antagonism to the cause of purity, freedom, and happiness. (3.) Its form. "Cast into prison." Incarceration in some respects is worse than martyrdom. Better die than to live without light, freedom, fellowship. (4.) Its duration. "He shall have tribulation ten

days." Is this to be taken prophetically, putting the day for the year, and making ten years, or literally, or as a definite statement, for an indefinite period? The meaning, I think, is simply this—he should be persecuted, but only for a short time. Ten days was not a long time. "Your light afflictions are only for a moment," &c. The letter leads us to consider—

II. ITS SPIRITUAL OBLIGATION. The letter inculcates two duties.

First: *Courage*. "Fear none of these things." Why fear? "Thou art rich" in faith and hope; in divine promise, succour, and fellowship; therefore, fear not! What can tribulation and persecution do? They can neither destroy thy being nor thy blessedness. "For I am persuaded that neither principalities nor powers," &c.

Secondly: *Fidelity*. "Be thou faithful unto death." To be faithful to another is to act worthy of the confidence which is placed in us. We often preach that a good man confides in Christ, but not so often do we proclaim that Christ confides in the good man. Christ trusts the Christian with great things. Indeed, whatever he has, he has not as a proprietor, but as a trustee. When Christ left the world, He put his disciples in possession not of money, or land, or titles, or honours. These He had not to bestow, and if He had, they would have been comparatively worthless. But He gave them his ideas, his purposes, his character, incomparably the most precious things this day in the wide sphere of human life, and said, Take care of these. He did not write these things in books, and leave them in libraries. He entrusted them to *living souls*, and said, Take care of them. Thank God in their case, his confidence was not misplaced. They were faithful. Do not trust books, governments, ecclesiastic institutions, for religion, but trust the living soul, the living character of the man who has given his all to the Son of God. What a rare thing it is, alas! to find a man worthy of truth—worthy of the quantity and quality of truth which has been put into his possession. Notice here two things—(1.) The extent of this faithfulness. "Unto death." Fidelity must not give way at any future point of life. No event can justify its suspension for a moment. It must stand even the fiery test of

martyrdom. The moment a man says I will give up all rather than give up my faithfulness ; I have not much to give ; this body is the best earthly property I have ; yet it shall go sooner than I shall be unfaithful. When a man can do this, how great he is, what a power he exerts when he is gone ! His death spreads its influence like a swelling tide over times and countries. "He being dead, yet speaketh." (2.) The reward of faithfulness. "I will give thee a crown of life." Let thy faithfulness be strong enough to die for me. (a.) "Life" is felt to be the most precious thing. "All that a man hath will he give in exchange for his life." I will dignify thee with the highest life—life free from all evil—life in connection with all good—life without end. (β.) "A crown" is felt to be the highest thing in life—the highest object of human ambition. What is the crown of life ? Here it is, "Well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many ; enter thou into the joy of thy Lord."



THE BYEWAYS OF THE BIBLE.—No. XV.

SUBJECT : *Spiritual Education.*

"This he said to prove him."—John vi. 6.

Analysis of Homily the Eight Hundred and Twenty-fifth.

IT is often said that "example is better than precept," and the saying is true in more ways than one. It is true, because we are more disposed by nature to copy an example than to obey a command. It is true, again, because the particular course recommended is more manifestly practicable and easy when exhibited by example than when only enjoined by precept. And it is true, once more, because in that case the nature of the course recommended is more easily understood. It is like the difference between a description and a picture. A precept, like a description, addresses itself to the mind. An example, like a picture, appeals to the eye.

Our Saviour appears to be acting on this last named principle

in our text. He gives us an example in the case of Philip, of his way of dealing with men's minds ; of teaching them proper diffidence, in the first place, and proper confidence in the next. Let us look into it as into a picture, and see how these truths were conveyed.

I. HIS WAY OF INSPIRING DIFFIDENCE. This is of a most surprising yet most practical kind. He does this not only by allowing man to fall into perplexity and confusion, but by Himself leading them into it ; and that, although his own friends. It seems strange at first for a teacher to confound his own scholar, for a master to perplex his own confiding disciple—yet such is the fact here. The Saviour asks a question (ver. 5), to which Philip gives a reply (ver. 7), which is simply none at all. The Saviour knew moreover, we may be morally certain, that he could not give a reply. That is just the very reason why He proposed the question. You see the blank look of the bewildered apostle. What can be intended, he is thinking, by all this ? What is really covered by this singular question ? What possible answer am I to give ? That was exactly the state of mind which the Lord designed to produce.

It was just as far, however, on the other hand, from having his ultimate aim. Mere perplexity is nothing. It was the impression produced by the perplexity that the Lord had in view. When we see a skilful artist or workman engaged in the practice of his craft, and when we see the perfection and ease with which the task is accomplished, we are very apt to mistake. "What is so easy to him," we think, "must be equally easy in itself ; I could do that, too, if I tried." But if we only do make the trial for ourselves, if we only endeavour (never having tried the same thing before) to draw a portrait, or play an instrument, or steer a ship, or pull an oar, or make a loaf, or mend a garment, or compose a speech, we shall soon discover our mistake, and shall form very different estimates in exactly opposite directions, both of our task and ourselves. It is much the same, also, if a difficulty is explained to us, instead of being attacked by ourselves. The better the explanation, often the less necessary it appears. "We could have explained that," we say, "for ourselves." Whereas if we have first faced the difficulty and found

it too much for us, if we have first laboured hard at the riddle, and then given it up in despair—we may still say this, perhaps, but we shall never believe it. For actual and cruel experience will have taught us exactly the reverse.

Now this, as you see, was the precise course pursued here with Philip. He was made to teach himself his own weakness. He was made to discover as though by computation and measurement, the total inadequacy of his resources—not to say, also, of his thoughts. “Two hundred pennyworth of bread,” the most he dared even to suggest, would not be sufficient, not sufficient even as a dole. Was it not right in saying that his reply was, in reality, none at all? It did not answer the Lord’s question : it “gave it up.” But it fully answered the Lord’s purpose. It showed that Philip had discovered his own nothingness in respect to the enterprise then in view. And by this diffidence in himself he was prepared—an equally important point—to learn.

II. PROPER CONFIDENCE IN HIS MASTER. It was not only to perplex him, nor yet only to humble him, that the Lord proved him as he did. This would have been a great benefit no doubt in itself, but it was to be followed by something still better. For the Saviour Himself, we are told, knew all along what to do. He was not like one of those teachers who ask questions of those they are instructing which they themselves are unable to reply to, and which cause those who ask them, therefore, remaining unanswered, to look the more foolish of the two. Neither was the case here as when the Pharisees questioned Him, and in answer to what they supposed an insoluble question received an unanswerable reply, and, consequently, never dared question Him any more. This question of Christ’s to Philip was not asked in the dark, it was not put in ignorance, but in knowledge ; it was to teach Philip himself and not Christ. Christ himself proposed the inquiry just because He did understand what to do and had determined in Himself that He would do it, and was perfectly assured that He could. Therefore, when the intended issue at length arrived, and when that which had previously appeared a downright impossibility, a difficulty to which the faithful disciple could not even suggest a reply, was encountered and overcome by a word, and almost without

a word, we may say, Then the exceeding power and glory of the Redeemer were made to shine out all the more. The previous confusion gave the fullest effect to the subsequent order. The sudden light was all the more conspicuous from the manifest darkness it appeared in. I once took a friend to the edge of a precipice, hoping to surprise him by its height. But I found, to my great surprise, that he had no idea of its height until I showed him the figure of a man at the foot near a boat, which boat, I found, he had supposed until then to be not a boat, but a toy. But the figure of the man undeceived him, because it furnished him, as it were, with a known measure by which to estimate the true height. Artists act on this principle I believe. They find that it adds to the sense of sublimity and vastness to introduce at some judicious position amongst their pictured water-falls and mountains, the solitary figure of a man. We have a similar sublime moral scene in the miracle now before us; and a similarly contrasted moral figure in the Apostle's astonishment and perplexity? The power of mere man appears a mere speck in this scenery. How superhuman indeed, therefore, how visibly magnificent, the power of the Lord!

Such was the way, then, in which this disciple was educated into proper confidence in his Lord. The vessel was emptied of one feeling in order to be filled with a better; self went out that Christ might come in. It is a frequent feature in God's dealings with those that are his. So was it with Moses when he first tried to deliver Israel (apparently) in his own strength. So with the Israelites when they first attacked Ai. So with Peter in his fall and recovery. So with all those who are taught of God, when they begin with confidence in themselves. They are compelled, first, by bitter experience to learn the hollowness of their trust. They are allowed to fall, are thrust into perplexity, brought close to despair, and all but destroyed, in order that, forsaking for ever the wrong hope, they may for ever lay hold of the right. Do not be discouraged, therefore, but encouraged, if you are finding your own strength to be nothing. You are on the way to sound comfort and true light. Peter never made greater progress than he did by his fall; I mean, of course, in the end.

This subject may also encourage us in many temporal trials,

in many difficulties about duty, and, finally, in regard to perplexities about doctrine. Theological opinion in the present day is in a state of flux, as it were. The fierce heat of controversy and criticism has melted down the old forms; and many brave hearts, in consequence, are sorely pained and alarmed. I go further, indeed, than many in these respects. I think it is inexact now to speak only, as some do, of the danger of unsettling men's minds. It is more than a danger now; it is a present evil. It is past prevention now; the plague has begun. At the same time, I think we must be careful how we regard the evil as unmixed. We must not suppose that all this has come on the great Head of the Church by surprise. Rather, He has allowed this, He has Himself brought it about, "in order to prove us;" but "He Himself" can discern through the whole of it the triumphant issue He designs. Nor is it the first case of the kind. Athanasius against the world; so it was said at one time. But what has been the result? Simply, that the questions in dispute were so settled as to remain comparatively at rest ever since. I learn from our text to expect a similar issue to the stormy doubts of these times. Christ Himself, I learn to believe, has brought these clouds upon us in wisdom and love; and the very same hand, I am sure—yes, and the very same motion, too—which brought them on, will move them off. And then—as happens when the clouds are departed—the blessings they have left behind will be seen; and the freshened landscape, and transparent atmosphere, and vast "body of heaven in its clearness," will be penetrated even with greater beauty and greater brilliancy than before!

MATHEMATICUS, M.A.

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THE FOREIGN PULPIT.—No. XV.

SUBJECT : *Simon and the Magdalen.*

“And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house,” &c.—Luke vii. 36—50.

Analysis of Homily the Eight Hundred and Twenty-sixth.

IT is a complaint which we have frequently to make that so-called Christian men stand in an outward relation merely to their Redeemer. You converse with them on the facts of the Gospel and they willingly agree with you so long as you treat these facts as objective simply. But the moment you begin to apply them and to urge that the whole life is stained by sin, and that apart from this Jesus Christ men are in wretchedness and without hope—their relation to Christ is at an end. The Saviour may have been a prophet, a great and glorious and lofty teacher, only not that which he professes first of all to be, the Reconciliation, the Redeemer from sin and death.

What is the reason of this ? It arises from the condition of the heart. The man is self-righteous, unbroken in heart. It is this that hinders all right relation to this work of the Redeemer ; for so long as a man is contented with himself, so long as he does not feel that he is sold under the power of sin and has not learned to despair of himself, so long will he fail to see the true meaning of the Redeemer’s work.

There are two relations, therefore, to the Redeemer : that of a self-righteous and self-satisfied man, and that of a broken-hearted, self-distrusting, help-needing sinner. In the narrative we have representatives of these. Let us ask ourselves therefore—SIMON OR THE MAGDALEN ? A HEART WITHOUT LONGING FOR REDEMPTION, OR A HEART THAT SEEKS REDEMPTION ?

I. SIMON THE PHARISEE. He is, without doubt, an earnest, honourable man. He has, too, a certain confidence in Jesus. This is why he invites him to his house (ver. 36.) But he does not see in him anything more than a wise teacher and prophet, and even this faith rests on very uncertain footing (ver. 39.) He is in no relation whatever to the proper work and person of

Jesus Christ. That He should be able to forgive sins appears to him and the others (ver. 49) to be a claim altogether unsuitable. Accordingly that which is related as occurring between Jesus and the woman "who was a sinner," was altogether beyond the range of Simon's comprehension.

Where are we to seek the reason of this? In the self-satisfaction of the Pharisee simply. He shared the excellencies and also the defects of his class. Excellencies: an earnest moral life; a striving to fulfil the law, to obey the commands given to the fathers. All that is beautiful and right. But there is a dark side to this. With this came the delusion of supposing that this was all that he needed; the mistake of supposing that these outward things gave him the righteousness that avails before God. A sense of the power of sin, a deep knowledge of the evil of the human heart he lacked wholly: and accordingly he felt no need of redemption and the forgiveness of sins. In his own eyes he was good and pure. He had not much to be forgiven. He was not a large debtor, and he pronounced his own sentence when he said (ver. 43) that he would love the less to whom less was forgiven, and *vice versâ*. He belonged to those to whom little is forgiven, and hence he knew nothing of the love which springs out of a consciousness of forgiven sin, and was bound by no inward tie to Him who (ver. 47) sat at his table.

Are you like this Simon? He was not a great sinner. No. He was honourable and righteous, and yet so poor. His own righteousness, a ragged and tattered garment was his only robe—he had nothing better. And wherever there is this self-righteousness, this pride of oneself—there is the Pharisee. All this must be put away or there can be no new life.

II. THE PENITENT MAGDALEN AT THE FEET OF JESUS. She washed his feet with hot tears and kissed them in token of absolute submission, and wiped them with her hair. The most costly thing she had was not too costly to be used in his service; she anointed Him with precious ointment. All this in proof of her surpassing love to Jesus. (Ver. 37, 38, 44—46.)

Where are we to seek the source of this love? Was she not a notorious sinner? Was there not more reason why she should feel repelled rather than drawn to Him who came to vanquish

sin ? He had indeed come to destroy sin and death ; nevertheless He is the friend of sinners and came to seek and to save the lost. This sinner knew that. She had read in his holy face, so full of redeeming love, that even she might come to Him ; and she ventured to turn to Him though she had no righteousness to recommend her. And she found in Him what she sought ; found comfort and peace for her troubled heart in *believing* in Him.

“ Yes, through her faith in the Saviour, for He says expressly (ver. 50), that her faith had saved her. The evidences of love which she showed are not the reason, but the result of the forgiveness of her sins. Many sins had been forgiven her, as may be seen from the abundant proofs of love which she showed. (Ver. 47.) That this is the correct interpretation, the Lord’s parable about the two debtors amply proves. He to whom much has been forgiven will be impelled to greater love, and to greater gratitude (ver. 41—43). She had had much forgiven. A whole weight of sin had been removed from her by the Lord (ver. 48), on her side by her simple faith. And this is why her love was so great and her gratitude so boundless ; for where there has been much forgiven, there will be much love. (Ver. 47.) Simon, on the contrary, had no reason for giving the Lord such proof of love (ver. 44—46), for to him little had been forgiven.

Now you see whom the Saviour will receive. In a word, poor sinners who cry for deliverance, who cast away all self-righteousness, seek grace, and *believe* heartily in the Lord as the Mediator and Saviour who forgives sins. Where there is this relation to Christ, the fullest love and the heartiest surrender will spring up of themselves, as we see in the Magdalen.

Are we like her in heart ? Whoever you may be, however honourable and upright, however full of good works, none are fit for the kingdom of God unless humbly bending at the feet of Jesus. Sin has been confessed with tears of penitence, and with the earnest cry for grace as poor sinners, otherwise we stand where Simon the Pharisee stood.

DR. FÖRSTER, *Berlin.*

(No. XVI.)

SUBJECT: *Godly Sorrow.*

“For godly sorrow worketh repentance to salvation not to be repented of,” &c.—2 Cor. vii. 10, 11.

Analysis of Homily the Eight Hundred and Twenty-seventh.



MAN often finds himself in circumstances in which his thoughts naturally turn in upon himself, in which sorrow comes upon him with a force that cannot be resisted. These are wholesome experiences, prepared by God for men, like wholesome physic. But physic wrongly used may poison; and there is a sorrow very like this, but, because misused by men, leading to evil. Let us speak of **GODLY SORROW**.

I. ITS NATURE. Godly sorrow as distinguished from the sorrow of the world—how is it to be regarded? The sorrow of the world does not mean of necessity sorrow relating only to ordinary worldly things. One may be sorrowful about high and beautiful things, one may be sorrowful about himself, and yet it may work death. When a man has come to know his sin, to know how vain and weak his natural strength is, and that he is not in a condition to redeem himself, he becomes conscious of a feeling of despondency. That is natural, but it is not enough. He must earnestly repent, and must come in earnest faith to the Redeemer. Then sorrow will be changed into joy.

But hours of sorrow come, too, in the life of redeemed men. A believer stumbles and falls, and needs to be accusing himself again. This is the source of a new sorrow. But even this is not enough. He must repent, and turn again to the Lord, and be converted. Then does his sorrow become a godly sorrow, a sorrow related to God. But even then, if he contents himself with complaining of what he has done without earnestly repenting of it, and heartily resolving to return, merely yielding to sentiment and emotion, the sorrow is only a sorrow of the world. Godly sorrow has undeniable results—an earnest moral endeavour (ver. 11, earnestness, clearing of themselves, indignation, fear), an energetic protesting against sin, a fighting against fleshly lust, so that apparent defeat leads to a more glorious victory. The sorrow of the world is not followed by

such consequences. On the contrary, it lulls into a moral sleep, and leads to a dreamy absorption in self.

II. ITS NECESSITY follows from its nature. First: When a man has done wrong, and grace is withdrawn, earnest repentance is indispensable if improvement is to be lasting. Secondly: In the whole course of the Christian life this godly sorrow has its place in so far as a man becomes daily conscious of his weakness and unfaithfulness before God. An earnest purpose is before the Christian during his whole life. It is the effort to triumph over the deadly foe within, and increasingly to develope the new man.

III. ITS BLESSING. Godly sorrow worketh repentance unto salvation not to be repented of. Where there is this sincere repentance, and sorrow of heart on account of sin, the result will be (as has been already noticed) a vigorous reaction against sin. This conflict will lead, with God's help, to victory, and the victor will share the prize. The more genuine the sorrow, the greater will be the joy; the deeper the humiliation before God, the higher the exaltation when the heart has been purified through this godly sorrow, and has become a dwelling-place of God. But the sorrow of the world is fruitless, allows sin to rule in peace, centres in the man's self. Accordingly the mind becomes ever more and more averted from God, and at length attains that complete godlessness whose fruit is death.

DR. FÖRSTER, *Berlin*.

By R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT: *Soul Life.*

"Let my soul live, and it shall praise thee; and let thy judgments help me."—Psa. cxix. 175.

Analysis of Homily the Eight Hundred and Twenty-eighth.

THIS is the prayer of one who knew that he was a wanderer from God, and who earnestly desired to get back to Him, and to be set and kept right with Him. It breathes a spirit of genuine repentance and of unfeigned faith in the forgiving

mercy and restoring grace of God, and is adapted to the condition, though perhaps not to the experience, of every human being. The aspects in which I now consider soul life are its nature, helps, and expression.

I. THE NATURE OF SOUL LIFE. What is it? The proper exercise of the essential powers of the soul in the relations for which it was made. It is not existence and activity merely, but action and being in harmony with the Creator's will and the condition of its surroundings. This is natural life, whether it appertain to the physical or the spiritual, the intellectual or the moral, the human or the divine; the very life in which true happiness is realized, true dignity attained.

But from this life man has departed—wilfully and wickedly departed. (Eccles. vii. 29.) Man is living unnaturally; he is evermore doing violence to his instinctive reasonings and spontaneous impressions; he is, therefore, at war with himself and with his Maker, and, as a consequence, is unhappy and uneasy. Instead of being in friendship with God, as related to Him in creation and providence, men are in enmity with Him. (Rom. i. 28—32; ii. 12—16.)

Out of this unnatural and dreadful state man cannot get by the natural exercise of natural powers on natural facts. In these respects his case is hopeless and helpless. He is undone and without remedy in the resources and forces of the merely natural. Even God will not help him to a reformation of character and condition by means of the facts which exclusively belong to the creation and preservation of his mere existence.

To reform in man his lost image—moral likeness, and reinstate man in true and blessed relation to Himself, God has gone out of the way of nature and providence into the way of mercy—the supernatural and benevolent exercise of his being and perfections—subordinating and pressing into the service of mercy in accordance with their respective peculiarities, the influences and agencies of the universe.

Of the saving mercy of God Jesus is the embodiment and expression. (John i. 14, 18; xiv. 6.) Hence, that we may be the subjects of Divine mercy we are required to go to Christ (Matt. xi. 28), and to look to Him with a free, full, and con-

tinued gaze. (Heb. xii. 1, 2.) Man begins to live rightly, and therefore happily, when he looks off from all else to Jesus, and enjoys that life really and ever increasingly while his loving longing look lasts. It was faith in these facts which led the Psalmist to pray, "Let my soul live, and let thy judgments help me."

II. THE HELPS TO SOUL LIFE. What are they? The judgments of God. Judgment is one of ten different words by which the Psalmist characterises the word of the Lord. It refers to the means which God has provided for our recovery from sin to holiness, from Satan to God, and to the statement of them given in the Word—the Scriptures of saving truth. These may be divided into

First: *Promises to be believed.* The Divine moral nature becomes ours incipiently and conlargingly, as the promises are credited and actualized. (2 Peter i. 1—4.)

Secondly: *Doctrines to be learned.* It is by growing acquaintance with the Father in the Son that the soul is able to keep up the freshness and vigour of its true, its restored life. (Matt. xxviii. 20; Acts ii. 42; Col. iii. 16.)

Thirdly: *Precepts to be obeyed.* Doctrine and promise are designed to lead to precept, and belief and learning are intended to be followed by obedience. (Matt. xi. 29.)

Fourthly: *Fellowships to be enjoyed.* This is the coronation of soul life, the end of loving obedience, the perfection of vital Christianity. Whatever leaves us short of communion with God, and the kingdom and people of God, leaves us in darkness, doubt, and disturbance of mind in regard to our highest, holiest, and most enduring interests. (John vii. 17; 1 John i. 6, 7; iv. 6—21.)

III. THE EXPRESSION OF SOUL-LIFE. "And I will praise thee." (Psa. i. 23.) "Whoso offereth praise glorifieth me," says God. Praise in both these places means to make to shine, to be illustrious, to celebrate. This can be done,

First: By the tongue. (1.) *In speaking* of Him and his method of mercy to others. (Psa. cxiv. 1, 5; Mark xvi. 15.) (2.) *In singing*—"the service of song in the house of the Lord." (Psa. cxlvii. 1; Matt. xxvi. 30; Acts xvi. 25; Eph. v. 19.)

Secondly : *By prayer.* "Prayer is the Christian's vital" breathing, but not "breath." The influence, gracious operation of the spirit (Job xxxii. 8), is the vital breath of the Christian, and prayer is that act of the soul by which the spirit is taken into the soul. (Luke xi. 13.)

Thirdly : *By right living.* (Matt. v. 16 ; 1 Peter ii. 11, 12.)

CONCLUSION. First : *True religion embraces the whole of our being.* It is too common to confine it to the exercise of one or two faculties of the soul ; whereas, it requires the exercise of all our powers, and the gratification of all our passions in accordance with the expressed will of God.

Secondly : *True religion* puts man into immediate contact with God in his works, ways, and word.

Thirdly : True religion in one person is known by others only by means of its expression. It is the expression of our soul views of God, and soul state with God, that our religion becomes a relative reality—a power for good with regard to others.

W. J. STUART, M.A.



Variations on Themes from Scripture.

(No. VII.)—Continued from Page 109.

SUBJECT : *No Leisure.*

IT was in wistful remembrance of the silence in heaven for the space of half an hour, as recorded by the Seer of Patmos, that Mrs. Browning penned a sonnet which expressed a prayer, suggestive in its earnestness and of wide application,

"Vouchsafe us such a half-hour's hush alone,
In compensation for our stormy years!"

Never to be forgotten amid the tranquillizing sweets of leisure hours, with healing on their wings, is the serene solemnity of that silent half-hour.

Professor Longfellow, in one of his earliest works, proclaimed to his countrymen as the great want of the national character,

that of the "dignity of repose." "We seem," he said, "to live in the midst of a battle—there is such a din, such a hurrying to and fro. In the streets of a crowded city it is difficult to walk slowly. You feel the rushing of the crowd, and rush with it onward. In the press of our life it is difficult to be calm. In this stress of wind and tide, all professions seem to drag their anchors, and are swept out into the main." The following stanza is so thoroughly conceived in the spirit and expressed in the style of the same author—the author of the *Psalm of Life*—that few readers might have hesitated to attribute it to him were it not known to be from one of the *Palm Leaves* of Lord Houghton, who, a quarter of a century ago, as Richard Monckton Milnes, after contrasting the din, and stir, and turmoil of the West with the reposeful air of the East, counselled the poet of the West to wander Eastward now and then :

"There the calm of life comparing
With his Europe's busy fate,
Let him gladly homeward faring,
Learn to labour and to wait."

It is perhaps the most gifted of American writers of fiction to whom we owe the avowal, that were he to adopt a pet idea, as so many people do, and fondle it in his embraces to the exclusion of all others, it would be that the great want which mankind labour under at this present period is—sleep. The world, he urges, should recline its vast head on the first convenient pillow, and take a prolonged nap. It has gone distracted, on his showing, through a morbid activity, and while preternaturally wide awake, is nevertheless tormented by visions that seem real to it now, but would assume their true aspect and character were all things once set right by an interval of sound repose. This he declares to be the only method of getting rid of old delusions and of avoiding new ones—of restoring to us the simple perception of what is right, and the single-hearted desire to achieve it, both of which have long been lost in consequence of this weary activity of brain and torpor or passion of the heart that now afflict the universe. "Stimulants, the only mode of treatment hitherto attempted, cannot quell the disease ; they do but heighten the delirium." Sleep, therefore, is the panacea he prescribes for the physical and metaphysical regene-

ration of our race, so that it may in due time awake, as an infant out of dewy slumber.

To the like effect protests an able essayist of our day against tendencies to overrate the endless facilities of speedy locomotion now enjoyed, as if they were a boon without a drawback ; and he professes not to regard as particularly attractive or elevating the sight of mankind scouring and bustling endlessly hither and thither over the face of the earth, like eager energetic ants, with little bits of straw or other rubbish packed on their heads. Ought we not rather, it is asked, to look on tranquillity, and equilibrium, and regularity as the normal condition of things ? and in the thousand encomiums which are poured forth upon steam and speed, do we often take into account the waste and havoc which they make in "plain living"—how they practically shorten the days of a man ?

The haste and hurry of modern English civilisation, it has been elsewhere observed, ever increasing and carrying us more impetuously forward, tend to deaden all capacity for simpler enjoyments, and all sense of the worth of a tranquil life on which the eyes of all the world are not fixed. And whenever, as a reflective discourser remarks, people set their heads to constant work we may be perfectly certain that they are losing more than they gain, and are sinking in the scale at once of meditative and social beings. The accomplished author of an essay on Leisure—the cultivation of which as an art is thought to be in danger of dying out amongst us—says of that activity which never relaxes sufficiently to allow time for a calm and more or less passive contemplation of life as a whole, that it is "apt to degenerate into mere hand-to-mouth fussiness or drudgery, and can be justified only by necessity." The very repose of leisure is accordingly pronounced a by no means purely selfish enjoyment—it being one of the most communicable, nay, contagious, of pleasures ; for there are people, we are reminded, whose company is as restful as sleep, in whose presence hurry seems like a bad dream when it is past, and whom one leaves with a sense of refreshment and renewed energy such as is produced by a good night's rest. And this writer contends that to afford such refreshment to others may often be turning time to better account than to crowd it with self-chosen business. Not

that the fact is not duly insisted upon that too little work is as fatal as too much to that lightness and alacrity of spirit which are needed for the conversion of spare time into hours of leisure worthy to be so called. Some natures, indeed, and they are of a high order, sometimes of the highest, find one leisure hour at a time as much as they can away with, and anon

“The hour of rest is gone,
And urgent voices round them cry,
‘Ho, lingerer, hasten on!’

“And has the soul, then, only gained,
From this brief time of ease,
A moment’s rest, when overstrained,
One hurried glimpse of peace?”

Nay, something better and more abiding than that.

But to conclude. The notion, as expounded by an essayist on “Short Cuts,” that if a thing is to be done at all, “then ’twere well it were done quickly,” admirable as it may be on the Exchange, is justly said to rub the delicacy and bloom off life when it is made the ruling maxim in all other relations and positions, a life with leisure hours in it for watching and examining all that we pass being a much more enviable and rational lot than a swift rushing from one goal to another, from one sort of fame or power or opulence to another and more remote. When the ambitious hero in Henry Taylor’s dramatic poem declares in the storm and stress of his career,

“We have not time to mourn,”

“The worse for us!” is his good counsellor’s rejoinder :

“*He that lacks time to mourn lacks time to mend.
Eternity mourns that. ’Tis an ill cure
For life’s worst ills, to have no time to feel them.
Where sorrow’s held intrusive and turn’d out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.
Yet such the barrenness of busy life!
From shelf to shelf Ambition clammers up
To reach the naked’st pinnacle of all,
While Magnanimity, absolved from toil,
Reposes self-included at the base.*”

FRANCIS JACOX, B.A.

Biblical Criticisms.

Exegetical Remarks on Psalm xvi. 10.

(Continued from Page 111.)

בִּי לֹא־תֵעָזֵב נַפְשִׁי לְשָׂאֹל לֹא־תִהְיֶה חֲסִידֶיךָ לְרֹאוֹת שְׁחָת:

"Thou wilt not leave my soul in hell [in *sheol*]; neither wilt thou suffer thine Holy One to see corruption."

IN the second clause of Psal. xvi. 10, the body of Christ is described upon the other hand as being locally in the grave, and so as being liable to putrefactive dissolution. "Neither wilt thou suffer [give or yield up] thine Holy One to see corruption" — לְרֹאוֹת שְׁחָת. This language of course could only refer to the body of the Redeemer; and hence, although in the Hebrew the word "body," or "flesh," is not employed in this verse, yet it is nevertheless employed in St. Peter's exposition—(comp. above, Acts ii. 31)—where ἡ ψυχὴ, which is here equivalent to ὁ νοῦς or τὸ πνεῦμα, comes out in balanced contrast with ἡ σὰρξ. Similarly in the oldest version, the Peshito, this clause is rendered — *ophlo' pagreh ch'zo' ch'bolo'*—"neither *his flesh* [*pagreh*] did see corruption." And just as the soul and flesh or body of Christ are here spoken of antithetically, so in the passage in question *sheol* or *hades*—שְׂאֹל, ᾗδης—is placed in contrast with "corruption"—שְׁחָת, διαφθοράν—which is but another name for what the grave is to all who, unlike the Messiah, are permitted to remain therein.

It is quite true that שְׂאֹל, *sheol*, sometimes means the grave, as in Gen. xlii. 38, where Jacob complains that if mischief should befall Benjamin—Joseph being, as he thought, dead—"then shall ye bring my grey hairs with sorrow to the grave"—[שְׂאֹלָה, *sheolah*; הֵן, *He paragagic*]. Here the very reference to the "grey hairs" of the patriarch shows that שְׂאֹלָה must be understood, not of the place of departed spirits, but of the grave. Luther, in agreement with this view, renders שְׂאֹלָה by *in die Grube*. The Jerusalem Targum and that of Jonathan similarly

understand it of the grave. Still this is rather its exceptional than its ordinary signification. The term more distinctively appropriate to the *grave* is in fact קֶבֶר, *qēbhēr*, and not שְׂאוֹל, *shēól*. It is also quite true that, in a few instances, נֶפֶשׁ, *nephesh* *soul*—especially when employed in conjunction with מֵת, *méth*, as נֶפֶשׁ מֵת, *nēphēsh méth*, a *dead corpse* [Numb. vi. 6], or in conjunction with טָמֵא, *támē*, as טָמֵא נֶפֶשׁ, *támē nēphēsh* (Lev. xxii. 4), to *become unclean by a dead body*—signifies not the spiritual, but the material part of man's nature. In like manner it is true that, just as שְׂאוֹל, *sheol*, and after it ᾠδης, signify in exceptional instances only the grave, so נֶפֶשׁ, *nēphēsh*, and ψυχή are sometimes employed to denote merely the *animal life* as contra-distinguished from the *voûs*, or intellectual part of man; but here, as in many other places, they are correctly translatable by our English word *soul*, understanding by that term the rational and spiritual *ego*, that part of our nature which Christ, as a man, possessed in common with us, and which, in his case, is here said to have been brought back from the world of disembodied spirits.

We have, therefore, in Psal. xvi. 10, as compared with Acts ii. 31, a local or topical *hades* spoken of as the abode of Christ's disembodied soul in contrast with a local or topical grave as the abode of Christ's exanimate body.

As thus understood the text is important, showing, as it does, that Christ submitted in all particulars both in life and in death to the conditions and limitations of human existence. It reminds us that the Messiah, while being "very God of very God"—Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ—was also a "perfect man, of a reasonable soul and human flesh subsisting." And as thus teaching the complete and perfect humanity of the Redeemer, the Davidic prophecy contained in the Psalm under consideration was wont to be cited by the early doctors of the Church in refutation of the heresies of Arius, Eunomius, and Apollinaris, which heresies agreed in this, that they denied the existence in Christ of a rational human soul—the *voûs* or *mens*. As every student of Church history is aware, the heresy of Apollinaris substituted, in its consideration of the human nature of Christ, the λόγος or Word in the place of the *voûs* or rational

human soul, making his being consist of the λόγος in hypostatical union with (1) the σῶμα or *body*, and (2) the ψυχὴ or mere *animal life*, instead of attributing to him perfect humanity in union with perfect godhead, such perfect humanity being understood to include, not merely the σῶμα and the ψυχὴ, but also the νοῦς, *mens*, or *rational and moral soul*, *ego*, or *self*. Against this Apollinarian view of Christ's human nature, the Psalm shows that the Messiah had a human soul as distinct from his mere animal life, and that this soul, during the interval between his death and his resurrection, was in *sheol*, or *hades*.

The text also, as thus interpreted—and it is not the only one upon which the doctrine rests—tells with equal force against the heresy of the Docetæ, who taught that Christ came not in the flesh except docetically—οὐκ ἐν σαρκί, ἀλλὰ δοκῆσει—or in appearance only; for it shows that Christ had a real body like our own—a fleshly body, which was liable to corruption, and which was only prevented from “seeing corruption” by its early resurrection from the tomb. It was in this sense only that Christ was ever said to have a body. Both the Psalmist, in the 9th verse, where it is said of Christ's body, “Moreover, *my flesh* [בֶּשָׂרִי, *běsârî*] shall rest in hope,” and St. Peter, in his exposition of the 10th verse, expressly speak of Christ's body as his *flesh*—בֶּשָׂר, *basar*, σὰρξ.

The Monophysite heresy of Eutyches is in like manner disproved by the text. Eutyches taught that, after the hypostatic union of the two natures in Christ, the human nature was transubstantiated, so to speak, into the Divine, there being as the result of such union but one nature. But the text shows that, even up to the time of the Redeemer's death, there was no such absorption of the human nature into his Divine nature. Here is his body—his flesh committed to the grave, and his soul located in the abode of departed spirits. The whole passage is intensely concerned with the humanistic aspect of the Messiah's nature and experiences; and it is only in consideration of the union which existed between that human nature of Christ and his Divine nature as “the Logos,” “the only-begotten,” that such human nature was to triumph over *hades* and corruption, or, as the Scriptures elsewhere have it, over “death and hell.”

The passage then teaches—

First: That there is an abode of disembodied spirits termed *sheol*, or *hades*.

Secondly: That such *hades* is a *place*, not merely a state.

Thirdly: That Christ was perfect man as well as perfect God.

Fourthly: That after the incarnation of the Divine Word, or hypostatic union—*ένωσις καθ' ύπόστασιν*—of the Divine and human natures of the Redeemer, there was no transubstantiation or absorption of the one into the other.

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The Preacher's Finger-Post.

THE PAINLESS WORLD.

"Neither shall there be any more pain."—Rev. xxi. 4.

THE greatest realities of life need no explanation. Pain in this world is an undoubted reality. It visits all, and though in its advent it bears greater anguish to some than to others, all feel its torturing touch. Pain meets man as he enters the world, follows him through all the stages of life, and leaves him not until his heart grows still in death. It attends us as a dark angel wherever we go, through all seasons of the year, and through every period of our mortal life. Its ghastly form makes our limbs tremble at its touch, and our nerves quiver with anguish before it. Now the text directs our attention to a world where there is no pain.

"Neither sorrow nor crying, neither shall there be any more pain." The negation suggests several things.

I. Pain is not needed there TO STIMULATE SCIENTIFIC RESEARCH. Who shall tell how much the cause of science is indebted to Pain. As a rule men's love for truth is not strong enough to urge them in the search of it for its own sake. Natural history, botany, anatomy, physiology, chemistry owe to a great extent their existence and advancement to Pain. The proverb says, "necessity is the mother of invention," and no necessity does man feel more than to deliver himself from Pain. Pain is the power that whips all the faculties of the soul into strenuous exercise. Without it, would there be any intellectual action? Would there be any

development of our mental powers? When we are told, therefore, that there will be no Pain in heaven we infer that men will not require such a strong stimulus to inquire after truth, and to search after knowledge. Supreme love for the Creator will give all these such a delightful interest in all his works as will make inquiry the highest delight of their natures. The negation suggests—

II. Pain is not needed there TO TEST THE REALITY OF MORAL PRINCIPLE. Were there not Pain in the world by what means could we ascertain the reality and the strength of our love, our integrity, our faithfulness? Pain is the fire that tries those metals and removes the dross, the fan that winnows those grains and bears away the chaff. Pain tried Abraham and Moses. Pain tried Job; it came to him in its most torturing character, but his principles stood firm before it, and he said, "Though he slay, me yet will I trust." Pain tried Paul; hear his description of his sufferings: "In labours more abundant, in deaths oft, of Jews five times received I twenty stripes," &c. (2 Cor. xi. 26.) Now in heaven there will be no need for such a trying test of principles, the character will be perfected. The gold will be purified from all alloy. The negation suggests—

III. Pain is not needed there

TO PROMOTE THE DEVELOPMENT OF CHARACTER. Pain is needed here—First: In ourselves to promote patience, resignation, forgiveness. "Our light afflictions," &c. And secondly: It is needed in others in order to awaken our charities. Were there no suffering about us, generous virtues which are essential to the Christian character would have neither scope nor stimulus. The naked, the hungry, the imprisoned, the afflicted, these furnish a field for the exercise of our benevolences. In heaven the character being perfected, no such discipline will be required. We shall be made like Christ, changed into "his image from glory to glory." The negation suggests—

IV. Pain is not needed there TO AID US IN APPRECIATING THE SUFFERINGS OF CHRIST. Christ proved his love by suffering. He suffered poverty, contumely, persecution, ignominy, crucifixion, &c. He made Himself of no reputation. He took on Him the form of a servant, became obedient unto death, even the death of the cross. Now, to estimate suffering we must know what suffering is, know it experimentally. Every man must bear a cross in order to know what the cross of Christ really was. In heaven we shall not require this, we shall have learnt it in our measure and be qualified to sing, "Worthy

is the Lamb that was slain." The negation suggests—

V. Pain is not needed there TO IMPRESS US WITH THE ENORMITY OF SIN. The first thing for a sinner to feel in order to renounce sin is a conviction of its enormity, and pain its hideous offspring exhibits this. Pain is everywhere present with us; we meet it in the shattered forms and haggard faces of the crowd in the street. We meet it in our infirmaries and hospitals. We meet it in the funeral processions that darken our thoroughfares. We see it in the tear of the mourner, and hear it in the groans of the afflicted and the wail of the widow and the orphan. And wherever we meet with it, it preaches to us the enormity of sin. In heaven there is no need of this; we shall have thrown off sin altogether, and require no more torture to deepen our impressions of its enormity.

CONCLUSION: What a blessed world is Heaven! A world without Pain of any sort. Physical, social, intellectual, moral. "They shall hunger no more: neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters: and God shall wipe away all tears from all eyes."

PRACTICAL MATERIALISM; OR, A PICTURE OF WORLDLINESS.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 3, 4.

ELSEWHERE we have furnished an exposition of the temptation of Christ during his forty days in the wilderness.* In that exposition we regarded it as an ideal battle, a battle in the soul, a battle for dominion, a battle won by faith, and a battle resulting in glory. We abstract these words from the narrative for a particular use, namely, in order to set forth the character of a *worldling*. We live in an age of practical materialism. Men are everywhere ignoring their spiritual existence, relations, and interests, and consecrating their energies and their time to "earthly things." The words exhibit these men to us in three aspects.

I. AS ENDEAVOURING TO EXTRACT THE CHIEF GOOD OUT OF THE EARTH. "Command that these stones be made bread." They look for all they want to make them great and happy to "stones," to the earth. Materialism encircles them, bounds their horizon; it is the sky, earth, and air of their being. They prac-

* See "Genius of the Gospel," p. 23.

tically recognise nothing beyond the realm of their senses, nothing supersensuous, nothing spiritual. The men who try to get all the good they require out of "stones" are not the mere worldly miners, labourers, and farmers whose avocations lead them to digging and delving, but all whose labours are confined to things of time and sense. First: *The worldly merchant* is endeavouring to get the chief good out of stones. His great object is gain; he embarks in hazardous speculations; he buys and sells in order to get wealth. But what is the product of his labour? That which represents something that is earthly, something that has been got out of stones—*self*, nothing else. Secondly: *The worldly philosopher* is endeavouring to get the chief good out of "stones." He observes and classifies the phenomena of material nature in order to attain science, and the science he makes the chief good, lives in it, by it, and for it. In this he is trying to make the "stones" bread. What are the natural sciences but certain systematised truths concerning matter? The men who have reached them without any higher aim have been endeavouring to get bread from stones. Thirdly: *The worldly artist* is endeavouring to get the chief good out of "stones." What is the work of the artist? To imitate nature and to bring

its elements and sounds into new and pleasing combinations. This is the work of the painter, sculptor, poet, musician. All are working with material nature in order to minister to the material and please the eye and the ear. All they draw is from matter, and all is addressed to the senses. In all this they are only endeavouring to get bread "from stones." Material forms, however æsthetic, material images, however enchanting, material sounds, however transporting in their melody, are all of "the earth earthy." To labour for them as the chief good is to endeavour to get "bread from stones." Fourthly: *The worldly statesman* is endeavouring to get the chief good out of "stones." Those who stand at the helm of the State, and whose grand aim is to guide the gallant ship to the shores of material wealth, and who, practically ignoring the spiritual natures and claims of the people, aim only to reduce taxation, extend the people's territory, and open up new fields of industry and wealth, are worldlings, nothing more. In all they are but endeavouring to get bread for the people "from stones." The words exhibit these men to us—

II. AS EXECUTING THE COMMISSION OF SATAN. "And when the tempter came to him, he said, If thou be the Son of God command that these stones be made bread." Christ was

the Son of God in a high sense, a sense in which no other being ever has been, ever will be, or ever can be, still there is a sense in which all are the sons of God. "We are all his offspring." We are partakers of his nature; there is a divinity within us. The aim of Satan, in the case of all men, as in the case of Christ, is to shake our faith in our spiritual nature, and lead us practically to deny its very existence. And it is when men have lost all faith in the spirituality of their being, that they are prepared to execute his commission, and to labour after earthly good as supreme. Far enough am I from depreciating the good that man can get out of the material world:—the good that can be got out of it by merchandise, by science, by art, by statesmanship; but I say that those who labour after this good as the highest aim of their being, are under the inspiration of Satan. They are executing his commission, and *commanding* "stones to be made bread." Hence worldliness is the philosophy of hell, it is full of the devil; its history is a history of falsehood, fraud, exaction, envy, and eternal conflict. The grand distinction between a worldly and a spiritual man is this, the former is executing the commands of the devil, and the latter the commands of Christ; the former makes the world everything, the latter

makes it secondary, and uses it for the advancement of virtue and the glory of his Maker. The words exhibit these men to us—

III. AS LABOURING UNDER A TERRIBLE DELUSION. "It is written man shall not live by bread alone." First: *Material good cannot sustain man's being.* Had man no soul, no conscience, no spiritual nature, no relations stretching into the infinite, no heart craving for the infinite, material good might be enough for him as it is for the brutes. But he has a soul, and though he possessed the wealth of the world, that soul would perish without something higher. Secondly: *Divine communications are essential to man's sustentation.* "By every word that proceedeth out of the mouth of God." This may mean one of two things. (1.) That God's will is the source of life. This is true. The support even of our bodily existence is not in the bread, it is in his will. He can sustain us without bread, and starve us with it. The words of his mouth are the life-springs of all creature existence. Therefore his will should be studied, and not the devil's. Or it may mean (2.) That God's spiritual communications are essential to the life of the soul. His words are the spirit and life of moral mind. Man's spiritual nature requires truth, beauty, and God himself. Now the man

who is labouring after material good as an end, trying to get bread from stones, is making a tremendous mistake. Dives found it so, so did the rich fool, and so do practical materialists, everywhere and evermore.

CONCLUSION. Looking at the greedy materialism of the present age, especially as it is found in the great cities of our island, how sadly true it is that the world "lieth in wickedness." Men everywhere, in obedience to the devil, are endeavouring to get their bread, their chief good, out of "stones."

THE CHURCH AND THE WORLD.

"And we know that we are of God, and the whole world lieth in wickedness."—1 John v. 19.

OBSERVE two things :

I. THE BLESSED CONSCIOUSNESS OF THE TRUE CHURCH. "We know that we are of God." We are *of* his family, begotten by his word into a new life, a life of filial love and obedience. We are his children. We know it, First: *From the difference between our present and past experience.* Once we were thoughtless, worldly, devoted to carnal objects and worldly pursuits, without any regard to God. Now material interests with us are subordinate to spiritual. Christ is precious to our spirits. God is all in all. We know it, Secondly: *By the feelings we*

have in relation to Him. We reverence, admire, adore Him. "We know that we are of God." What a blessed consciousness is this, and such have all the really true.

II. THE WRETCHED CONDITION OF THE WORLD. "The whole world lieth in wickedness." The world here does not of course mean the natural world. It means mankind, the people that inhabit the world. "Wickedness" here means *wicked one*, and John's idea is that all worldly *men live* in the wicked one. John speaks of this wicked one several times in the preceding portions of this epistle. (1 John ii. 13, 14 ; iii. 12).

OBSERVE two things. First: *The extent of his rule.* "The whole world." How great is this creature. Secondly: "*The completeness of his rule.*" "The world lieth." There is no opposition, no struggling against it. Wicked men yield to his influence.

JESUS AND THE WIDOW OF NAIN.

"And it came to pass the day after, that he went into a city called Nain," &c.—Luke vii. 11—17.

THE meeting at the gate at Nain. The unpretending group going in ; the pompous procession going out. How appearance differs from reality. It is the meeting of the Prince of Life and the King of Terror. The former vanquishes, antici-

pating 'future victory. We have here—

I. SORROW. The widow's grief. How sorrow changes prospects. Death, the best friend of the redeemed spirit, the worst foe of the survivors; but in subjection to Christ. That which reveals the power of sin reveals also the surpassing power of Christ. Our greatest foe is beneath the hand of Christ; what else can resist him?

II. SYMPATHY. Strangers meet, but sorrow and tears call forth the sympathy of Jesus, which he reveals by what he says and does. His approach was unnoticed by her; through the clouds she saw no star of hope; yet the path of tears leads to Him who will one day wipe away all tears. "Weep not." Sometimes a reproof, because tears may be evidence of a murmuring and rebellious heart; here a word of sympathy from Him who turns tears into joy. Christ did not forbid tears (Luke xix. 41; John xi. 35; Heb. v. 7), but would have her look through her tears to Him, and that act would produce the rainbow of

promise. His sympathy not idle, but brought—

III. SUCCOUR. With the sorrow of man and the sympathy of Christ we have divine succour. The Lord helps in various ways; here by giving back, often by taking away. (Job i. 21.) It is the Lord who does both, and who should be praised in both cases. Sometimes he helps quickly (as we call it), and sometimes delays; there was comfort for Martha in that her brother would rise at the last day; a present comfort was close at hand, though she knew it not. We do not see the help till it has come, though often so near. The mode of helping is in his own power, but with Him nothing is impossible; the heaviest burden Christ can remove. What a change the presence of Christ wrought! Trouble from the earth, aid from heaven. The issue, gratitude and glory to God. Tears and joy closely akin. The divine order—show sympathy, and inspire confidence, give succour, and let the gratitude and glory be to God.

R. V. PRYCE, M.A., LL.B.



Seeds of Sermons on the Book of Proverbs.

(No. CCIX.)

FALSEHOOD.

"A false witness shall not be unpunished; and he that speaketh lies shall not escape."—Prov. xix. 5.

"A false witness shall not be unpunished; and he that speaketh lies shall perish."—Prov. xix. 9.

THE world abounds in falsehood. Lies swarm in every department of life. They are in the market, on the hustings, in courts of justice, in the senate house, in the sanctuaries of religion; and they crowd the very pages of modern literature. They infest the social atmosphere. Men on all hands live in fiction and by fiction. Men everywhere walk in a vain show. The general truth contained in the passage before us is, *that falsehood leads to ruin*. "He that speaketh lies shall perish."

I. FALSEHOOD IS RUINOUS TO MAN'S REPUTATION. A good reputation is to every man a priceless gem. But the false witness, the liar, endangers this. When his prevarications and falsities are discovered, his reputation perishes. Give a man the brand of a perjurer, or a liar, and what a worthless wretch he appears moving through society.

II. FALSEHOOD IS RUINOUS TO MAN'S INFLUENCE. What influence has a known liar in society? What esteem can he awaken? What confidence can he inspire? What credit can he gain? He is suspected, he is despised. When Aristotle was

asked what a man could gain by telling a falsehood, he replied, "Never to be credited when he speaks the truth."

III. FALSEHOOD IS RUINOUS TO THE SOUL. The virtue and happiness of a moral being depend upon the conformity of his language and life to *reality*. The false man destroys the strength, the freedom, the happiness of his soul; he lives in a house built upon the sand; ruin is inevitable. "Falsehood," says Coleridge, "is fire in stubble. It likewise turns all the light stuff around it into its own substance for a moment—one crackling, blazing moment, and then dies. And all its contents are scattered in the wind without place or evidence of their existence, as *viewless as the wind which scatters them*."

(No. CCX.)

ANGER CONTROLLED AND UN-CONTROLLED.

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass."—Prov. xix. 11, 12.

"A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again."—Prov. xix. 19.

ANGER is an affection inherent in our nature. It is therefore not wrong in itself, it is wrong only when it is directed to wrong objects, or to right objects in a

wrong degree of amount and duration. Anger in itself is as holy a passion as love. Indeed, in its legitimate form it is but a development of love. Love indignant with that which is opposed to the cause of right and happiness. Albeit like every affection of our nature, it is often sadly perverted, it not unfrequently becomes malignant and furious. The passages in the text present anger to us in two aspects, *controlled* and *uncontrolled*.

I. CONTROLLED. "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." The wise man is liable to the passion, and circumstances in his life occur to evoke it. It rushes up within him, and its instinct is for revenge, but he forbears. Instead of acting under its impulse, he waits until its fires cool. It is said of Julius Cæsar that when provoked he used to repeat the whole Roman alphabet before he suffered himself to speak; and Plato once said to his servant, "I would beat thee but I am angry." It is noble to see a man holding a calm mastery over the billows of his own passions, bidding them to go so far and no farther. The man that cannot control his anger is like a ship in a tumultuous sea with the devil for its pilot. "It is his glory to pass over a transgression." This is something more than postponing its avengement, it is checking it. It is blowing out its first sparks, it is crushing it in its very germ. This is "glory." It is a splendid conquest. He who governs himself is a true king. We have anger here—

II. UNCONTROLLED. The

text suggests two remarks in relation to uncontrolled anger. First: *It is sometimes terrible*. "The king's wrath is as the roaring of a lion." The most ravenous beast is the lion, and his roar the most terrible sound. Shame on the king who gives vent to ungovernable wrath. The office he holds binds him more than others to control his own passions. He who cannot govern himself has no right to govern others. He sits as an usurper upon the throne of a nation. It is a lamentable fact that kings have shown less command over their evil tempers than have the ordinary run of mankind. Their temper, it is implied, affects the nation. Their anger terrifies the people like the "roar of a lion," their favour is as refreshing and blessed as the "dew upon the grass." Secondly: *It is always self-injurious*. "A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again." Violent passions ever inflict their own punishment upon their unhappy subjects. When a man allows himself to be flooded with an angry passion he injures his own body. It sets the blood flowing too quickly for its narrow channels. It tends to disorganize the whole physical frame as the burning cheek, the throbbing temple, and the quivering lip declare. But it injures the soul in a variety of ways. Well does Pope say, "To be angry is to revenge others' faults upon ourselves." Anger is misery.

"Anger is like
A full hot horse, who, being allowed
his way,
Self-mettle tires him."

SHAKESPEARE.

There is an old proverb that anger is "like ashes, which fly back in the face of him who throws them." Dr. Arnold, when at Laleham, once lost all patience with a dull scholar, when the pupil looked up in his face, and said, "Why do you speak angrily, sir? Indeed I am doing the best I can." Years after he used to tell the story to his children, and say, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."

When the frenzy runs high, the "man of great wrath" goes right and left, like a wild bull, all who are within his reach; but, when the frenzy has subsided, he is tormented by a remorse from which the brute is free."

CONCLUSION.—We are commanded to be angry, and sin not, and not to let the sun go down on our wrath. William the Conqueror commanded the English, when the curfew bell rang, to put out their fires, and to extinguish their candles. Let us not allow the sun ever to pass from our horizon with any sparks of anger in the breast.

(No. CCXI.)

A CURSED HOME AND A BLESSED HOME.

"A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from the Lord."—Prov. xix. 13, 14.

"HOME," says the late illustrious Robertson, of Brighton, "is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where

we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule." This is an ideal home. Would that in all families it were realized. The verses before us present to us—

I. A HOME CURSED. There are many things that curse a home in this sinful world. Two things are mentioned here. First: *A foolish son*. We have had occasion more than once to refer to the foolish son.* A foolish son is one who does not reciprocate his parents' love, does not acknowledge his parents' kindness, does not recognise his parents' authority. Such a son is "the calamity of his father." "Many," says an old expositor, "are the miseries of a man's life, but none like that which cometh from him who should be the stay of his life." Secondly: *A contentious wife*. An ill-tempered, irritable, and irritating wife is indeed a curse to a home. It is as a "continual dropping" of rain in a house. In a house where the rain is constantly dropping from the roof into every room, there is no corner where the irritating drops do not descend on you. In such a home, too, there is destructiveness. The furniture moulders and the timbers rot, and all are run to ruin. Such is the figure in which Solomon sets forth the baneful influence of a contentious

* See HOMILIST, vol. ii., fourth series, p. 186.

wife. "A continual dropping" is said to have been one of the engines which the wit of man contrived when it was put upon the stretch for the means of torturing his fellows. The victim was so placed that a drop of water continued to fall at regular intervals on his naked head. With length of time, and no hope of relief, the agony becomes excruciating, and either the patient's reason or his life gives way. The "contentious wife" breaks the heart of her husband as well as destroys the comfort of her home. These two things are undoubtedly a curse to a home. "What shall be said," says Dr. Wardlaw, "when the two evils of this verse unite? There cannot be a case more pitiable. Under the former alone a man may be sustained and comforted by the cheering society and converse of a fond wife, the sharer and the soother of his sorrows, as he is of hers; and under the latter alone his misery may be not a little mitigated by the prudence, the sympathy, and the aid of a pious and affectionate son. But when the two come together—how deplorable!—the husband and the father alike wretched—neither relation alleviating, but each aggravating the affliction of the other!" We have here

II. A HOME BLESSED. First: *Blest with wealth as an inheritance.* "Houses and riches are the inheritance of fathers." The value of wealth in making a home comfortable, cheerful, and attractive will not be

doubted. Wealth is a blessing. When rightly used it adds greatly to our power, our usefulness, our enjoyments. Secondly: *Blest with a prudent wife as a gift from the Lord.* "A prudent wife" is elsewhere called a virtuous woman. She is one who loves her husband and her children, is discreet, chaste, a keeper at home, good, obedient to her own husband. We have had occasion to sketch a good wife in a preceding article. Such a woman is "from the Lord." Her goodness is from the Lord, all her useful attributes are his endowments, and his providence brought her into the possession of her husband. It is his gift. Solomon indicates a contrast between these two blessings. He intimates that one is more directly from the Lord than the other. "Houses and riches are the inheritance of fathers." They are often transmitted from sire to son. But a "prudent wife is from the Lord." The blessing is more directly and manifestly his bestowment. "The history of Ruth beautifully illustrates the train of matrimonial Providence. The Moabitess married, contrary to all human probability, a man of Israel, that she might be brought into Naomi's family, return with her to her own land, and in course of filial duty be brought under the eye, and drawn to the heart of Boaz her appointed husband." (Ruth i. 1—4; iv. 13.)

The Pulpit and its Handmaids.

THE WINDS OF GOD.

IN Ecclesiastes we read,—“The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.” This is one of those profound expressions in physical science sometimes met with in the sacred volume, which, though greatly in advance of the knowledge prevailing at the time when they were written, have been confirmed with literal exactness by modern investigation. We have here, indeed, the pith of all that is known in regard to atmospheric circulation, and it could hardly be more clearly or beautifully stated. The grand circuit of the wind is from the poles to the equator and back again in unceasing rounds; at one time, sweeping broadly across the surface of the earth; at another, passing in vast volumes in a contrary direction in the upper regions of the atmosphere. It is true these great floods of wind are so often deflected from the straight course to form local currents, that it appears at first sight as if all were confusion in the atmosphere. But those local currents, though they retard and complicate, do not ultimately prevent the final result by which the “wind returneth again according to his circuits.” The “circuits” are the great wind-channels of nature, and in them we see established in the atmosphere a system very analogous to those

polar-equinoctial streams for ever flowing in the ocean.

The power which sets these currents in motion is nature’s mainspring—the sun. An enormous body of air lying over the surface in equatorial regions, being heated and rarefied by the sun, is forced to ascend by the pressure of the adjacent heavier air brought from north and south by the trade-winds, and this loss is supplied by air from higher and higher latitudes, until at last the poles themselves are reached. But no sooner has a current been established from the poles, than equivalent currents begin to be drawn in from circumpolar regions to supply the void, and this suction, acting backwards through lower and lower latitudes, at length arrives at the original fountain, or suction force, which was the heated air ascending from equatorial regions. Such, in general language, is the circuit of the wind upon the globe.

It has been proved by many interesting observations that currents rising from the earth in warm regions sometimes take long courses through the air in a direction contrary to the wind prevailing below. Thus, in various parts of Europe bordering on the Mediterranean, red sand, called *sirocco*-dust, is occasionally deposited by the south wind. According to popular belief this dust comes from the interior deserts of Africa; but science, aided by the microscope, has proved that sometimes at least it has travelled from re-

gions much more remote. A little of this red substance being submitted to Ehrenberg, he found that it clearly told its own history, being, as it were, labelled with the *débris* of infusorial animalcules, whose home he knew was in the mud of the Amazon. It appears that in seasons of great drought the river-mud, charged with those minute remains, is reduced to so fine a powder that it is taken up by the heated air into the higher regions of the atmosphere. The current there joins company with winds bound

for the north-east, and carries its freight some thousands of miles across the Atlantic. It next sweeps over the north-west quarter of Africa, and after traversing the Mediterranean deposits its load upon the adjacent lands. In this long journey its route has lain through the upper regions of the atmosphere, passing for a considerable part of the way over the Trade-wind which was blowing in exactly the contrary direction.

G. CHAPLIN CHILD, M.D.

Notes on New Books.

BY A BARRISTER.

The Rev. Henry Stern publishes at Messrs. Cassells, an account of his captivity in Abyssinia, under the title of *The Captive Missionary*.

The Harvest of the Sea (Murray) is an account by Mr. James G. Bertram of the natural history of British food fishes, with 50 illustrations.

The Polar World is a popular and illustrated description of man and nature in the arctic and antarctic regions of the globe, by Dr. George Hartwig, published by Messrs. Longman and Co.

A handsomely bound and well illustrated *History of the Vegetable Kingdom*, by William Rhind, is issued by Messrs. Blackie.

A popular description of the natural history and geography of *The Islands of the East Indian Archipelago*, with some account of dangers and adventures among many tribes, will be found in a work by Mr. Albert S. Bickmore, F.R.G.S., published, with maps and illustrations, by Mr. Murray.

The same publisher issues, in two volumes, with woodcuts, a work by the Rev. A. C. Smith, entitled *The Attractions of the Nile and its Banks*.

Edward the Third has another biographer. Mr. Wm. Longman publishes a *History of the Life and Times of Edward III.* (Longman and Green.

The Worthies of Cumberland, published by Messrs. Routledge, contains a good account of the life of Sir James Graham, by Dr. Henry Lonsdale, M.D.

Considering the number of professional men who suffer from them, it is

right to notice a work *On Throat Ailments*, by Dr. James Yearsley, published by Messrs. Churchill.

Sacred Lyrics is the title of a very neat little volume of hymns, original, and translated from the German, by the Rev. John Guthrie, M.A., of Glasgow. It is published by Messrs. James Nisbett and Co., and will no doubt be valued by those who appreciate what is excellent.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A COMMENTARY ON THE GREEK TEXT OF THE EPISTLE OF ST. PAUL TO THE GALATIANS. By JOHN EADIE, D.D., LL.D. Edinburgh: T. and T. Clark, 38, George Street.

THE learned author of this work is well known as one of the ablest biblical critics and theological writers of this age. Nothing has yet issued from his prolific pen that has not commanded the respect of the best scholars of our times. Those even who consider his theological views somewhat too Calvinian and stereotyped heartily acknowledge his pre-eminent qualifications as an expounder of God's Word. With our very limited space we cannot better indicate to our readers the aim and character of this work than by quoting an extract from the author's preface:—

“Anyone writing on Galatians must acknowledge his obligation to the German exegets, Meyer, De Wette, Wieseler, and the others. Nor can we forget to thank among others at home Bishop Ellicott, Dean Alford, and Professor Lightfoot, for their learned and excellent labours. Each of these English Commentaries has its distinctive merits; and my hope is that this volume, while it has much in common with them, will be found to possess also an individual character and value, the result of unwearied and independent investigation. Ellicott is distinguished by close and uniform adherence to grammatical canon, without much expansion into exegesis. Alford from the fact that his exposition extends to the whole New Testament, is, of necessity, brief and somewhat selective in his remarks; while Lightfoot himself says that, ‘in his explanatory notes such interpretations alone are discussed as seemed at all events possibly right, or are generally received, or possess some historical interest.’ And

his collateral discussions occupy longer space than the proper exposition, I have endeavoured, on the other hand, to unite grammatical accuracy with some fulness of exegesis, giving, where it seemed necessary, a synopsis of discordant views, and showing their insufficiency, one-sidedness, ungrammatical basis, or want of harmony with the context, treating a doctrine historically or throwing it into such a form as may remove objection; noticing now and then the views and arguments of Professor Jowett; and, as a new feature in this volume, interspersing several separate essays on important topics. Authorities have not been unduly heaped together: in the majority of cases only the more prominent or representative names have been introduced. The text is for the most part, but not always, the seventh edition of Tischendorf, to whom we are indebted for the Codex Sinaiticus, and for his recent and exact edition of the Vatican Codex of the New Testament."

After what we have said it is scarcely necessary to add, that we consider this work as one that all preachers should study in order to have a good understanding of this remarkable Epistle.

COMMENTARY ON THE NEW TESTAMENT. By JAMES MORISON, D.D.
Parts II., III., IV. London: Hamilton, Adams, and Co.

THE first part of this work has not been sent us or we should have noticed these numbers before. We presume that the first part gives a programme of the whole work. As we have not seen it we are left to infer what will be from what is. As we have gone with some amount of critical attention through the Gospel of which these numbers treat, we have some qualification for appreciating the author's labours, and we are bound to say that we deeply regret we did not follow rather than precede him. As an expositor there are few men that can approach our author. Naturally he has a fine intellect, with an eye most quick to discern things that differ, and to detect the reality in shady labyrinths and in complicated forms of thought. His imagination is of that sort that touches into life and beauty whatever the intellect discovers; and his sympathies are tender, and human, and devout. His superior natural powers are highly cultured and richly stored. He is a master of the original languages, a dialectician before whom few could stand. He also possesses an affluent fund of rare and varied learning admirably adapted to illustrate the Word of God. We earnestly commend the work to our readers, and heartily hope that the distinguished author will be enabled to complete what he has so well begun.

THE MINISTRY IN GALILEE. By the Rev. WILLIAM HANNA, D.D., LL.D.
Edinburgh: Edmonston and Douglas.

THE contents of this volume are: The Two Healings, The Leper and the Paralytic, The Charge of Sabbath-breaking, The Calling to the Apostolate of St. Peter, St. Andrew, St. James, St. John, and St. Matthew, The Sermon on the Mount, The Raising of the Widow's Son, and the Ruler's Daughter, The Embassy of the Baptist, The Great Invitation, The

Woman who was a Sinner, The Collision with the Pharisees, The First Parables, The Stilling of the Tempest, The Demoniac of Gadara, The Mission of the Twelve, The Feeding of the Five Thousand, and The Walking upon the Water; The Discourse in the Synagogue of Capernaum, Pharisaic Traditions, The Syro-Phœnician Woman, The Circuit through Decapolis, The Apostolic Confession at Cæsarea Philippi, The Rebuke of St. Peter, The Transfiguration. Those who know Dr. Hanna's powers of devout reflection and graphic description will expect a rich treat in the perusal of this volume.

ECCE DEUS: ESSAYS ON THE LIFE AND DOCTRINE OF JESUS CHRIST.

By JOSEPH BARKER, D.D. London: Hodder and Stoughton.

THIS is the third edition of a work which we were amongst the first to notice and recommend. It has been said that this book has got its popularity from its relation to "Ecce Homo," that the matchless merits and celebrity the latter has, brought the former into public notice and won for it an attention which its own merits would never have commanded. A good advertisement no doubt helps the popularity of a work, and "Ecce Homo," as an advertisement, helped "Ecce Deus." But our impression is, that no thinking man can read "Ecce Deus," with a mind free from prejudice and envy, without coming to the conclusion that its merits entitle it to ten times the amount of public favour it has already won. The book is "a word in season;" it abounds with noble thoughts, and is written with remarkable force and stirring eloquence.

A REFUTATION OF THE PERSONAL REIGN OF OUR LORD JESUS CHRIST. By H. W. MORTIMER. London: Elliot Stock.

IT is said that there are three parties in the Church of England—the Rationalists, the Evangelists, the Tractarians. The great error of the first it is said is scepticism, the error of the second is millenarianism, and that of the third ritualism. Which of these three is the greatest? This is a question worthy of investigation. Our own impression is that the millenarianism of the Evangelicals is a greater curse than the ritualism of the Tractarians. This work is a professed refutation of the former error. We have many such works, and it is easy to add to their number, for there is not much difficulty in exposing the groundlessness and absurdity of the millenarian theory. We recommend this as one of the best.

THE LIFE OF JESUS FOR YOUNG PEOPLE. By the Editor of "Kind Words." Profusely illustrated. London: Henry Hall, 56, Old Bailey.

THIS book may well be regarded as an orthodox "Ecce Homo" for children. It is a complete life of Christ written with great accuracy and beautiful simplicity for the benefit of young people. The narration of the facts is intermingled with suggestive thoughts and striking delineations of places and events. The business part of the work, too—the

“getting up”—is everything that could be desired. Its artistic illustrations are numerous and very telling. It is beautifully printed on fine tinted paper, and the binding is elegant. It is a book that should be in every Sunday School Library, and one that every lover of the truth should diligently circulate amongst the young people of England.

A PLEA FOR THE RECEIVED GREEK TEXT AND FOR THE AUTHORISED VERSION OF THE NEW TESTAMENT. By the Rev. S. C. MALAN, M.A. London: Hatchards, 187, Piccadilly.

THE author of this work deals very severely with the scholarship of the Dean of Canterbury. He goes somewhat extensively into some of the Dean's criticisms of the received Greek Testament, and of the authorised version of the New Testament. According to the author's showing, the Dean does not always appear to advantage. The author is evidently a man of considerable scholarship, and competent to discuss the subjects he has taken in hand. But he seems to us to import too much personal spleen into his work to qualify him for the bench of the critic.

SOME OF THE MINOR MORALITIES OF LIFE. By EDWARD WHITE. London: Elliot Stock.

THIS work consists of a selection of meditations from the “Christian Spectator,” once a monthly journal, of great ability and influence. This work consists of twenty articles, comprehending a vast variety of subjects. The author, who is evidently a man of rich humour, practical philosophy, and withal a shrewd observer of the ways of society, says in this book many things that require saying. And he says them, too, with a raciness and a rollic which will ensure their perusal throughout when once commenced.

THOUGHTS ON PREACHING. By DANIEL MOORE, M.A. London: Hatchards, 187, Piccadilly.

SOME years ago we called the attention of our readers to the first edition of this work. Since then several works of varied merit have appeared on the same subject. It is becoming popular for ministers to preach to their brothers as to how to make sermons, and how to deliver them. The best way we think to help preachers is to supply good sermonic models. Give them sketches of sermons that grow out of the text as the oak out of the acorn, not sermons that are hung on the text, as old orthodox garments stained and patched hung upon a peg.

LONDON: Some Account of its Growth, Charitable Agencies, and Wants. By CHARLES B. P. BOSANQUET, M.A. London: Hatchard and Co., Piccadilly.

THE title page sufficiently indicates the character of this work. It will be most useful to all those who seek information as to the best channels through which their charity should flow.



A HOMILY

ON

The Spiritual Endowment of the Christian Church.

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”—2 Tim. i. 7.



UMANITY, as St. Paul knew better than we, has suffered in every age from four great evils. These are, cowardice, weakness, malignity, insanity. The cure for these evils, the wise Teacher of Timothy knew to be the spirit of courage, the spirit of power and of love and of a sound mind. It was a mistake to say that God had given to us the spirit of fear, which is essential cowardice. The fear of God, so far from engendering fear, casts out, like the perfect love of God, all fear. Every member of the Holy Catholic Christian Church shares its spiritual endowment, and chants in his heart and with his lips this grand utterance of St. Paul to Timothy: “God hath *not* given us the spirit of fear; but of power and of love and of a sound mind.”

I. THE CHURCH OF CHRIST IS ENDOWED WITH THE SPIRIT OF COURAGE. This quality of courage distinguished Abraham, one of the first pre-Christian churchmen; as indeed it has characterised every great Hebrew and every great Gentile, down to the time of the Baptist, and of Christ, and since. The Jewish general, and the Homeric Hero, so far as he rose above the spirit of fear or of cowardice, evidenced the possession of a spirit bestowed upon him from God, who said to his servants of old, "Thou shalt not be *affrighted* at them, for the Lord thy God is among you a mighty God and a terrible." But more than all the old courage was required for Christian times and the requirements of the Gospel, for great spiritual weapons were required to overthrow the strongholds of spiritual wickedness.

First: In *being* a disciple of Christ at all, courage was demanded. Nor is true Christian discipleship less courageous now than ever. Roman emperors do not persecute, but ignoble men, falsely called Christians, supply the place of the old persecutors. Truth now as ever evokes the hostility of falsehood, and purity of wickedness; has still to be *bought* at the high price of the sacrifice of self, and to refuse to be selfishly sold for any gain whatever. The holding fast that which is *good*—and what so good as Christ and his Gospel?—involves a life-and-death battle. Nor does the Christian disciple fight as one who beats the air. The great demand everywhere, now as ever, in the Church is courage.

Secondly: In proclaiming the Gospel of God courage was manifested. No fear of gods or men was to hinder or to modify the utterance of Christian truth. Compromise with courteous evil was not possible, nor with evil that was discourteous. The One God made known in his Son by his Spirit utterly hating all evil, was an essential part of Christ's Gospel; and because He hated it He would deliver all men from it, and enable them to hate it and to love every form of goodness. So that preaching was an effectual declaration of war against the foes of truth and right;

against the enslavers of men, the destroyers of peace, the foes of progress in goodness and greatness, the resisters of God. The essential substance of the Christian ministry being ever the same, the preacher must still be as valiant as ever. The genuine ring of reality is that which should give currency to the declarations of the commissioned caller to penitence and to purity; but reality of teaching is the sublime outcome of courage.

Thirdly: In enduring hardness courage was developed. Standing alone, the apostles had to meet every kind of attack upon their persons, their property, their character; but no self-tenderness is ever indicated in their conduct. Hardness was that which they set themselves to endure. Life was not counted dear in order that they might win Christ and finish their work. Consignment of themselves to the care of God, on whose promise they relied, led them to the courageous endurance of all the consequences of Christian soldierhood. Spectators might sneeringly ask, what have we to do with Christianity; but Christian apostles resolutely declared, We must finish our Master's work. Now, as then, the Holy Spirit of courage, unfearing consequences, utters the same language and looks up gratefully to the God of Hope.

II. THE CHURCH OF CHRIST IS ENDOWED WITH THE SPIRIT OF POWER. The great misery of men, Milton was wont to say, was their weakness; for he knew, as an apostle and prophet and poet of truth, that power is the gift of the inspiring Spirit of God.

First: The power of holy utterance is a spiritual gift. Gold can neither produce nor command the great utterance of grand truths. The energy of thoughtful expression is the inspiration of Him whose word is both a written revelation and an acted life. Indeed action is the highest kind of utterance. It was once said by God, I will do a thing which shall make both the ears of them that hear of it tingle. The translation of the deeds of God and Christ into

speech and into life is the essential work of the Christian ministry, all the words of which ought to be great battles and lead to them or be accompanied by them.

How little serious searching speech there is among us! How, therefore, do we need the renewal of the power of setting forth wisely and well the mind that guides and rules this universe in justice and in love with a divine energy that can know no abatement. Draw we deeply from the Spirit, strengthening with all might the inner man, that our life and words may *be* a divine utterance. Senators, clergy, authors, teachers, possess ye the given Spirit of power?

Secondly: The power of Christian legislation is a spiritual gift. Were England actually and absolutely a Christian State, how blessed were it to find every senator aiding in the work of legislating for the Christian Church! And doubtless Christian legislation is concentric with all righteous, divine, and human laws. We have heard of muscular Christianity, and shall we not hear of political Christianity? Christian politics are surely more desirable than conventionally popular politic Christians. The inherently expansive power of the Church of Christ, which is one of its spiritual endowments, requires a spirit of legislative wisdom which shall meet the growing demands of all nations. This Spirit is given. Let us hope to see more of its holy operation.

Thirdly: The power of righteous resolute volition is a spiritual gift. Want of originality is often a consequence of weakness of will. The strength of the will of a man is the measure of the strength of his individuality, also of his Catholicity; for he who reverences his own strength of volition for the right will reverence the same in his Christian brother-man, and will respectfully and lovingly co-operate with him accordingly. So is it that strong individuality co-exists with the strongest Catholicity. Our highest hopes hang upon the strength of the righteous will

of God, which is the only source, through the given Spirit, of the redemption of every human will.

III. THE CHURCH OF CHRIST IS ENDOWED WITH THE SPIRIT OF LOVE. Hatred has been called inverse love; and truly the conversion of the power of hating, becomes, by the operation of the Holy Spirit of Love, the power of loving both man and God. Yea, the love of goodness *is* the hatred of evil, and, conversely, the hatred of evil is the love of goodness.

First: Love of kindred is a spiritual gift of the Inspirer. By the very lack of the love of kindred we have learnt the truth that the Holy Spirit is the natural and spiritual love Inspirer. What is the true ground of the love of kindred but the felt affinity for the eternally loveable in them? Father, mother, sister, brother, wife, child, I love thee for the sake of that which is eternal in thee—that which is derived and derivable from Christ. The family bond is strong, as this feeling of natural affection is renewed by the Holy Ghost. The safeguard of the family is the Spirit of Love. He who loved Martha and her sister and Lazarus, has hallowed all family affection and made it Christian. Strong Son of God—Immortal Love—increase this spiritual gift to all our households.

Secondly: Love of country—Patriotism—is a divine spiritual gift. The Divine Weeper over Jerusalem was the greatest of all patriots. St. Paul, too, had continual heaviness and sorrow in his heart for his nation—brethren who needed to be converted to Christ. No great good man can be without this Spirit. For love of ascendants and descendants is a constituent portion of the love of country, and, indeed, of race. Christian missions are the abiding evidence of the love of humanity—the enthusiasm of humanity; they are the acted parable of the Good Samaritan in Christian life. The sadly prevailing spirit of hatred of man and hatred of God comes from the failure of charity, which is lovingness and essential philanthropy.

Misanthropy is murder ; and if a man say he love God and hateth his brother he is a liar, and the truth is not in him.

Thirdly : The love of Christ and of God is an endowment of the Spirit of God. For by the Holy Ghost is the love of God shed abroad in our hearts. We can never manufacture love ; it must be received wherever it is possessed. But God *hath* given us the spirit of love as certainly as the spirit of power and health of mind. Eloquent utterance about love is not love, which is essentially the desire to give and the desire to bless. The will to aid coming forth in energetic effort to benefit is love ; and this is so Godward as well as manward. For we are workers together with God, who has made it possible by his gifts to us to aid and honour and bless Him. God commands us to love Him *because* He has given us the Spirit of his Son in our hearts. The Spirit needs to behold its God and to feel the eternal affinity between the divine and the human. O thou Imparter and Awakener of love, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is accounted dead before thee ! For if thou wilt have love in us it is for thee to make us loving by constantly renewing in us the spirit of love. Let thy Spirit of Love ever beam forth brightly in our life yielded up in faithful service of thee.

IV. THE CHURCH OF CHRIST IS ENDOWED WITH THE SPIRIT OF SOUNDNESS OF MIND OR OF HEALTH. Insanity is on the increase among us. Ruined minds, overthrown intellects, disordered spirits, are multiplied and multiplying, because utterly selfish pursuits everywhere prevail. Absolutely evil spirits are making themselves manifest, and this ought to lead us to cry for the Spiritual Advent of the Son of Man. Yet God has given to us the spirit of soundness of mind.

First : The capacity and consequent appetite for knowledge are spiritual endowments. The child who is ever

the father of the man craves to know. Open the windows of the Spirit and let in more light, is ever the cry of the human heart. Universities, colleges, and schools exist because God has bestowed this appetency for knowledge on his humanity. Nor does he fail to heal the body for the sake of the mind, and the mind for the sake of the body. Therapeutics is closely allied with theology, that men may have sound minds in sound bodies. The beloved physician is ever associated with the honoured pastor of Christ's flock, as St. Luke was with St. Paul. Healthy appetency characterises both physical and spiritual soundness. This is the making of the tree good that the fruit may be good. The fear of God tends to life because it leads to health, by the regeneration and constant renewal of all the human powers. So is Christ the Saviour of the body physical and spiritual, individual, and universal—the man and the Church. Divine treasures are in earthen vessels, because the capacity of receiving them is a constituent of our spiritual constitution in Christ, who is the wisdom of God and the power of God dwelling in our hearts, making us a habitation of God through the Spirit.

Secondly: The energy of habitual holy action is a spiritual endowment. Indolence is unspiritual and ungodly. Unrighteous activity is perverted spiritual strength. But a healthy spirit is ever bringing forth the fruits of health. So it is that righteous work is ever the living breath of vigorous faith, strenuous effort of peaceful hope, sacrifice of self for heavenly love. The purified heart must be the holy temple of industrious peace and productivity. Radiant arrowy vitality and activity are always the outcome of the inspired effort to realise the true divine ideal within us—implanted there that we may realise it, and so add to the sum total of immortal felicity of heaven, which is, God felt to be dwelling and working in the healed and hallowed heart. Sweet is the society of a healthy, holy, productive spirit.

Thirdly: The restoring power of a righteous life is a spiritual endowment. Let him know that he that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins. The fruit of the righteous is a tree of life. Christ is the Restorer, and each one of those in whom He dwells is made the channel of his restoring power, for his Spirit is the given Spirit of power, of love of health.

Brethren! here is the Church's true endowment, without which all other endowment is less than nothing, and vanity, but with which the Church may convey to mankind the unsearchable riches of Christ. The Spirit is health, wealth, wisdom, liberty, and eternal life. Our Heavenly Father will give the Holy Spirit to them that ask Him.

Lancashire.

WILLIAM ROBERT PERCIVAL,

Curate of Sutton, St. Helen's.

EPOCHS IN THE INTELLECTUAL HISTORY OF MAN.

THERE are two moments, according to an eminent American *savant*, which stand out conspicuous above all other moments in the intellectual history of our race. The first of these moments was when Galileo, with awe and ecstasy, gazed through the first constructed telescope, and the phases of Venus and the moons of Jupiter suddenly revealed to him the existence of other worlds besides his own. Before that sublime moment the earth was supposed to be alone in the universe; sun, moon, and stars being but satellites; fires to warm its hearth, lamps to light its darkness. In an instant man's intellectual vision was immeasurably extended, and the idea of *infinite space peopled with myriads of worlds like our own* was first realized by the human mind. We have all been accustomed to look upon this as the grandest moment in man's intellectual history. But there is another moment, equally grand, though not equally well known. A large quantity of fossil bones and shells was placed before the aged Buffon for inspection. To his intense astonishment he found them entirely different from the remains of animals now inhabiting the earth. In that moment, in the mind of the veteran naturalist, suddenly sprang up, as if by inspiration, the idea of *infinite time peopled with other creations besides our own*. In an instant man's intellectual vision was again immeasurably extended. Before that sublime moment the present creation was the only one known or suspected, but by this discovery it dwindled into a single day in the geological history of our earth. Like Moses on the top of Pisgah, Buffon beheld the whole future of geology in the vision of that moment. "Filled with awe," we are told, "the old man, then over eighty years of age, published his discovery. In a kind of sacred frenzy, he spoke of the magnificence of the prospect, and prophesied of the future glories of the new science, which he was, alas! too old to pursue."—REV. HUGH MACMILLAN.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Transcendent Importance of Social Morality.*

“ Lord, who shall abide in thy tabernacle?
 Who shall dwell in thy holy hill?
 He that walketh uprightly,
 And worketh righteousness,
 And speaketh the truth in his heart.
 He that backbiteth not with his tongue,
 Nor doeth evil to his neighbour,
 Nor taketh up a reproach against his neighbour.
 In whose eyes a vile person is contemned;
 But he honoureth them that fear the Lord;
 He that sweareth to his own hurt, and changeth not.
 He that putteth not his money to usury,
 Nor taketh reward against the innocent.
 He that doeth these things shall never be moved.”—(Psa. xv.)

HISTORY.—It is not improbable that this poem was composed on the occasion when the ark was carried from the house of Obed-edom up to Mount Zion. (2 Sam. vi. 12.) We know that this event

wrought powerfully upon the heart of David. The idea that the symbol of the GODHEAD was to have a permanent place in his own city, broke up the profoundest fountains of feeling within him. His emotions were irrepressible. He sacrificed, he played, he sung, he leaped, and danced before the Lord. The establishment of the ark at Jerusalem made that place, which was beautiful for situation, and the joy of the whole earth, of all places to him the most enchanting and sublime. It was not only his gate to heaven, but almost heaven itself. No place so sacred, it was the dwelling place of God. No place so important to ascend, for there he could obtain fellowship with Him; at whose right hand there are pleasures for evermore.

ANNOTATIONS.—“*Lord, who shall abide in thy tabernacle?*” The margin reads for abide—sojourn. Who shall sojourn in thy tent? By the tabernacle he refers, undoubtedly, to the place which contained the ark until the temple was built.

“*Who shall dwell in thy holy hill?*” or, Thy hill of holiness. This hill was Mount Zion, called elsewhere the “joy” of the whole earth. Disrobed of its figure the general idea is, “Who shall have permanent communion with thee?”

“*He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*” Alexander renders the verse thus: “Walking perfect and doing right and speaking truth in his heart.” The word “uprightly” is in the Hebrew “perfectly,” and means that which is complete in all its parts, where there is no deficiency. The whole verse represents completeness in all that is true in character. (1.) In practical rectitude. “Working righteousness.” (2.) Honest language. “Speaketh the truth in his heart.”

“*He that backbiteth not with his tongue.*” The writer now proceeds to give in detail some of the *negative* excellencies of a thoroughly true character. The word backbite means here censure, slander. “The Hebrew word *ragal*—a word formed from the word foot, means properly to foot it, and then to go about. Then it means to go about as a tale-bearer or slanderer; to circulate reports unfavourable to others. It is not improperly rendered here backbite; and the idea is, that it is essential to true piety that one should *not* be a slanderer, or should *not* circulate evil reports in regard to others.” (*Barnes*.)

“*Nor doeth evil to his neighbour.*” Neighbour is not to be taken as merely meaning the person who resides near us, but the person with whom we have any dealing, whether his dwelling adjoins ours or stands at the Antipodes.

"*Nor taketh up a reproach against his neighbour.*" Margin—"receiveth or endureth," a reproach. The idea is readiness to credit and accept an evil report concerning another. There are many who greedily grasp at reports that reflect injuriously on the character and reputation of others.

"*In whose eyes a vile person is contemned.*" A man who treats villany as villany does not ignore it, does not wink at it because it may be in connection with rank, wealth, title, and influence, but contemns it in whomsoever seen.

"*But he honoureth them that fear the Lord.*" He venerates godliness wherever found.

"*He that sweareth to his own hurt and changeth not.*" He has made a contract, and that contract he will fulfil though it be "to his own hurt." The writer does not mean to represent the man that makes a morally bad vow and fulfils it notwithstanding, but rather the man who may make an agreement injurious to his own interests, and abides by it notwithstanding. No selfish considerations will induce him to break his word.

"*He that putteth not out his money to usury.*" The Hebrew word here translated "usury," means interest for the use of money. The Jewish law prohibited the lending of money to the poor Israelites on the principle of interest. (Exodus xxii. 25; Lev. xxv. 35—37.) It did not, however, prohibit the lending of money to strangers. (Deut. xxiii. 19, 20.) The ground of the distinction was, that the Hebrews were regarded as a nation of brethren and were bound to accommodate each other to the utmost. The fact that it was allowed to take interest from other people shows that there was nothing wrong in the thing itself. There is a usury, however, here in England by which unprincipled and avaricious men extort large fortunes from the temporary necessity of their fellow-citizens. "Usury is," says Webster, "a compensation or premium paid, or stipulated to be paid, for the use of money borrowed, beyond the rate of interest established by law."

"*Nor taketh reward against the innocent.*" Alexander renders this "A bribe against a guiltless person hath not taken." No pecuniary consideration would induce him to decide a cause against truth and justice. Bribes are frequently forbidden in Scripture, (Exodus xxiii. 8; Deut. xvi. 19; xxvii. 25; Prov. xvii. 23.)

"*He that doeth these things shall never be moved.*" The man that is and does all this shall "abide in the tabernacle of God, shall dwell in his holy hill," shall never be dislodged.

ARGUMENT.—“This Psalm teaches the necessity of moral purity as a condition of the Divine protection. It first propounds the question, Who shall be admitted to God’s household, and the privileges of its inmates? (Ver. 1.) This is answered positively, verse 2, and negatively, verse 3; then positively again, verse 4, and negatively, verse 5. The last clause of the last verse winds up declaring that the character just described shall experience the protection tacitly referred to in the first verse. As the contrast exhibited in this Psalm and the fourteenth, may account for its position in the Psalter, so its obvious resemblance to the twenty-fourth make it not improbable that their historical occasion was identical.”—(*Alexander.*)

HOMILETICS.—The subject of this Psalm is the *Transcendent importance of social morality.*

THIS is a subject not frequently enforced by religious teachers, and to a great extent practically ignored by professors of religion. There are not a few who act as if they considered that their whole duty consisted in the exercise of a conventional piety. They attend their church with ceremonial propriety, they join in the Liturgy, they unite in the sacred songs, they cherish devout feelings, they tremble at hell, they sigh for heaven. Their relation to the great world of men around them, with the duties that spring therefrom, seldom, if ever, enter their minds as things of *sacred* and *paramount* moment. Practically, religion and social morality with them are distinct things, things lying in different spheres, and having different roots. Hence it comes to pass that many of those who are considered most devout in sympathy, exemplary in religious observances, and even zealous and liberal as promoters of their creed, are in their daily transactions with their fellow-men by no means distinguished by the truthful, the honest, the generous, and the truly manly. The professional religionist, is not always either greatly respected or much trusted in the mercantile walks of life. It is time, therefore, to preach the doctrine of this Psalm,—that *there is no true religion or true heaven apart from social Morality.*

There are two general truths contained in this Psalm, which will go to demonstrate the transcendent importance of social morality.

I. AN ABIDING FRIENDSHIP WITH THE GREAT GOD IS ESSENTIAL TO THE HAPPINESS OF MAN. The appeal in the first verse unquestionably implies this. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The idea is, "who shall have permanent friendship with thee." This is the cardinal want of humanity. David always felt this. Hence he speaks of "dwelling in the house of the Lord for ever," as the one of all things the most desirable. (Psalm xxvii. 4, 5.)

Now that an abiding friendship with the great God is essential to man's happiness, may be argued from two things.

First: *From what is in the human soul.* If we look into our own spiritual natures and inquire what is there which renders friendship with God essential to its well-being we shall discover at least three things. (1.) *A trusting tendency.* Man as a constitutionally dependent being is necessarily trusting to something outside for happiness. Like ivy, every human soul is clinging to something for life and support. Now what must that object be on which he relies in order to yield him happiness? You say the object of trust must be *immutable*. True. As man is to live on through unknown ages, relying on the mutable would be to him a constant source of pain. The restlessness of mutation would keep his soul in constant agitation. But immutability is not enough. You say, *All-sufficient to help*. True. If the dependent soul relies on an object incapable of helping it in certain exigencies in its history, there comes disappointment and grief. But you must have, both in connection with the immutability and all-sufficiency of the object of trust, *a love for you* that never fails. It is necessary that He should be a friend to you at all times, should love you with *an everlasting love*. (2.) *An infinite craving.* It is a fact not only revealed

in all human history, but of which every man is conscious, that the soul yearns for something greater than creation itself. Give it the whole world and the hunger will only be intensified. Man has a craving for the infinite. His heart and his flesh crieth out for the living God. He only gets satisfied when he can say, "The Lord is my portion." (3.)

A sense of guilt. Man feels that he has offended his Maker, and this feeling rests as a dark shadow over the whole field of his being. It is a bitter ingredient in the cup of his life. He cannot be happy until he gets the consciousness that the Infinite Creator is his Friend. His cry the world over is, "Wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (Micah vi. 6.) Philosophically, therefore, I say that friendship with the Infinite is a necessity of our nature.

Secondly : *From what is in the Divine Word.* Nothing is more clearly taught in the New Testament than this. What said Christ to his disciples? "If a man love me he will keep my words, and my Father will love him and we will come unto him, and make our abode with him." And again, "Behold I stand at the door and knock, and if any man open I will come into him, and sup with him and he with me." Indeed, we are taught that the great object of our Saviour's mediation was to do this. "He ascended up on high;" "He led captivity captive;" He received gifts from men in order that the Lord God might dwell among them. And this is represented to us as the consummation of man's happiness. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." No truth, then, is more clear on philosophic and Scriptural

grounds than this—that *an abiding friendship with the great God is essential to the happiness of man.*

II. SOCIAL MORALITY IS ESSENTIAL TO AN ABIDING FRIENDSHIP WITH GOD. This is the great truth in this psalm. Let us look at Social Morality here in two aspects.

First: *As described.* In the description that is here given of it we are unmistakeably taught that man in all his connections and transactions with his fellow-man must be (1.) *Honest.* “He that walketh uprightly and worketh righteousness.” He must render to every man his due, must owe no man anything. His social rectitude must be perfect, for such the word “uprightly” means, (2.) *Truthful.* “Speaketh the truth in his heart.” His words must be ever true to the beliefs and thoughts of his heart. There must be no hypocrisy in his language. It is required by our Maker that every man should speak truth and nothing but truth to his neighbour. An unswerving veracity must characterize our speech. (3.) *Unmaliciousness.* “He that backbiteth not, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.” It is required that we “speak evil of no man.” All slandering must be avoided. Instead of a readiness to take up and circulate damaging reports of our neighbours, there must be the charity “that thinketh no evil,” and “covereth a multitude of sins.” (4.) *Character-regarding.* “In whose eyes a vile person is contemned, but he honoureth them that fear the Lord.” The idea is that in all our intercourse with men, men are to be respected not according to their worldly circumstances and position, nor even according to their intellectual power and attainments. “A vile person,” though in purple robes, though the occupant of a palace, though seated on a throne, is to be “contemned.” Sin is sin everywhere, and sin everywhere is a damnability. Whereas they that “fear the Lord,” however poor, uncultured, despised, are to be honoured. Moral goodness is an emanation from God, and is to be revered wherever it radiates, whether in the pauper’s

but or the king's palace. How this goes against the miserable flunkeyism that is regnant in all English society. (5.) *Rigorous fidelity*. "He that sweareth to his own hurt and changeth not." This supposes, of course, that the oath, promise, or contract made is right. The sooner a morally bad contract is violated the better. Just Heaven relieves us from all obligation to fulfil any wrong promise, or engagement. But if the engagement is right, it must be fulfilled at any cost—a man must do it even "*to his own hurt*." Inconveniences, losses, sacrifices, are not to be pleaded for the non-fulfilment of a contract. (6.) *Unextortionate*. "He that putteth not out his money to usury." There is nothing wrong in getting an interest that is mutually advantageous to the borrower and the lender. But to use a man's needs to his disadvantage, and to your gain, this is the sin. There are money-lenders who have made large fortunes by this immorality, and some of them I know as professing Christians. Shame! (7.) *Incorruptibly just*. "Nor taketh reward against the innocent." There have ever been men who for a pecuniary consideration will go against the true and the just, but God requires that a man should have the principle of justice so strong in him as to scorn all bribes. Such is a description of Social Morality contained in this Psalm. Let us look at it here—

Secondly: *As necessary*. Now the doctrine of the Psalm is that this Social Morality is *essential to an abiding friendship with God*. "Who shall ascend the holy hill?" Who is to scale those moral heights where God is to be met with, and where his friendship is to be enjoyed? What is the answer? Not faith in the Redeemer, not repentance towards God, not regeneration. All this is necessary. But this is not what the Psalmist states. Here is the answer. "*He that walketh uprightly*," &c. He states Social Morality, and nothing more. He intimates that our conduct towards man determines our relation to God, and our destiny too. And this is not only clearly taught here, but everywhere throughout the

Word of God. Take a few passages as specimens. "Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil: learn to do well: seek judgment: relieve the oppressed: judge the fatherless: plead for the widow." (Isa. i. 16, 17.) "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" (Isa. lviii. 6, 7.) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) See also Ephesians v. 5; Gal. v. 19—21. And then we are told in the book of Revelations that "without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The fact then that social morality is essential to an abiding friendship with God is beyond all doubt.

But why should it be? The answer is,

First: *That true Social Morality always implies true love to God.* Unless a man love the great Father he will never have that love for his children which will stimulate right conduct towards them. Love to God is the root of all true social morality. In sooth, the practical adoption of a genuine Gospel Theology is essential to all real social virtues.

Secondly: *That true Social Morality is the practical ex-*

pression of true religion. What is the best ritualism of religion? Not singing Psalms and repeating prayers, and hearing sermons, and celebrating sacraments. I utter no word against these things. Far from it. But I say that the best way of showing your love to God is by doing your duty towards men. "Whosoever hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17, 18.) "If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Thirdly: *That True Social Morality is the best means of promoting genuine Christianity.* "Bear each other's burdens and so fulfil the law of Christ." Who is the man that does the most to spread the religion of Jesus? The man who is most orthodox in his sentiments? the most punctual in religious observances? the most eloquent expounder of his creed? the most zealous and liberal promoter of his views? No. But the man who in all his connections with his fellow-men does the just and the generous, the merciful and the Christ-like. "Christianity itself," says Dr. Chalmers, "I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth has done more and will do more to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity."



Homiletic Notes on the Epistle of James.

(No. XVI.)

SUBJECT : *Persuasives to Patience.*

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”—James v. 7—11.

IN the passage preceding this we have, as it were, standing before us the slain and unresisting righteous man, when lo! the curtain falls. Be patient, brethren, wait. And thus we are led to listen to persuasives to patience.

In a world in which, whatever be their land or time, good men are beset with cares, pressed hard with trials, their spirits beaten as on a threshing-floor of tribulation, there is unceasing need for patience.

Hence, writing to those who are “scattered abroad,” in the early sentences of this epistle; and in our text the apostle inculcates—

I. A PATIENCE THAT WAITS IN THE CONSCIOUSNESS THAT LIFE RIPENS. This is taught in the allusion here made to harvest. The husbandman waits. He waits from the season of the autumnal till after the vernal rains. These rains, and all the ripening influences of sun and earth succeed each other in unhastened order. He waits for what is worth the waiting. To him the clusters of the grape, the sheaves of the corn, are precious fruit.” And all the time he waits, he knows that the ripening process is going on. Day is added to day, and month to month, during the sometimes anxious waiting, for the very purpose of developing and maturing “the precious fruit of the

earth." The *human race* advances to maturity. Notwithstanding the blight of its early spring, and the many perils of all its seasons, the great Restorer points to its harvest when he says, "Then cometh the end." Our *individual life* is under the same law, the law of growth. "Whatsoever a man soweth, that shall he also reap." Every life ripens, every life tends to and culminates in a harvest. Towards it in all our seasons we are advancing. Germination is always going on in souls. For a long while the process of development may be veiled. But in the produce will be gathered up all the results of the process. It will then be known that no part of that process was wasted. And since the harvest is to be eternal, the time that elapsed from sowing to reaping will then appear very brief. To the Christian man the produce, the result of his ever-ripening life, will be in its habits, experiences, and fellowships, a harvest of "precious fruit." Even now he reads pages of his own inner history, which prove that "tribulation worketh patience, and patience experience, and experience hope." By his afflictions he learns endurance ; in that endurance he tests his own piety, the limits of the power of sorrow, the all-sufficient grace of God ; and in that testing, realizing the fulfilment of some of God's promises, he feels hope taking an ever-deepening root-hold in his heart. So is he conscious that the seasons of his soul roll on to harvest. In our text the apostle inculcates—

II. A PATIENCE THAT BY THE HOPE THAT CHRIST WILL COME, IS UPHELD. The expression of patience at which we have been looking is that of a somewhat spiritless resignation. Now we are summoned to a fortitude prepared for all that may happen. "Stablish your hearts." The Septuagint use the word translated "stablish" to describe the upbearing of the hands of Moses by Aaron and Hur on the mountain. Those two men sustained the prophet's arms from hour to hour till the war was over, and the victory won. So there is a hope by which our patience, though often like Moses' hands thus heavy may be upheld. What hope ? "That the coming of the Lord draweth nigh."

The "coming of the Lord" may mean at least one of three things. First, *His coming in some special dispensation of Providence.* On this hope, as fulfilled in the destruction of

Jerusalem, the apostles probably fastened their hearts. If so, they were literally exact as they mused, and we, anticipating Divine intervention in Providence, are, as we muse, "The coming of the Lord draweth nigh." Second, *His coming to judge the world*. Then will be righted the wrongs of ages—ended the sorrows of the good—wound up the affairs of the world. In God's measurement of time the afflicted can anticipate that day, and say, "The coming of the Lord draweth nigh." Third, *His coming at our death*. Every Christian, then, has conscious contact with Him who has the keys of death. And so as in some sorrows he most intensely realizes, "there is but a step between me and death," he may also cherish most vividly the hope, "The coming of the Lord draweth nigh." The apostle inculcates,

III. A PATIENCE THAT IN THE KNOWLEDGE OF CHRIST'S PRESENCE IS UNMORMURING. There are few temptations that beset some sufferers more constantly than those which provoke them to grudge the happiness of others. The envyings and jealousies that are now so common, of the poor against the rich, of the weak against the healthy, of the morose and lonely against the beloved and honoured, are unknown to the patience that feels "the Judge standeth before the door."

"The Judge standeth before the door," and though Judge, it is He who was the "Man of sorrows," the "despised and rejected of men," his history from the stable to the cross shames our murmurs.

"The Judge standeth before the door," and knows the circumstances and deserts of us all. Before we grudge others we need that our eye should, like Christ's, search souls as well as circumstances, and that our hand, like his, should weigh character as well as condition.

"The Judge standeth before the door," and will rightly award our destiny. Dare we anticipate his sentence? Need we? for not to a remote tribunal, nor to a distant arbiter, have all our wrongs to be referred. To the statesman, conscious that his motives are maligned, his character traduced by rivals in the senate, the solemn tranquillizing voice comes, "Behold the Judge standeth before the door." To the slave, down-trodden, defrauded, despised; and to all the injured in palaces, in

prisons, in churches, markets, and in homes, the same voice bears the same message, "Behold the Judge standeth before the door." The apostle inculcates—

IV. A PATIENCE THAT IN THE SENSE OF ITS FELLOWSHIPS REJOICES. High among the heroes of the good stand the prophets. They are distinguished by this illustrious honour, that they "have spoken in the name of the Lord." Having held communion with God, they have turned to the world of men, and charged with God-given thoughts, have stood and taught in his stead. Thus, theirs has been the dignity not of mere nobility, or royalty, but of divinity. Their sufferings have become as famous as their mission—so famous that we are bidden to take them as examples of "suffering affliction." Their names start to our memory as we read of those who "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." In our sufferings, therefore, we can look round at those who have "spoken in the name of the Lord," and wonderingly ask one and another of them, "Art thou also become weak as we? art thou become like unto us?" But as eminent as their sorrows is their endurance. They are an example not only of suffering affliction, but of patience. They endured as "seeing him who is invisible." When we think of them we reckon them not as sad, unfortunate, pitiable. "Behold, we count them happy which endure." Listening to the voice that on the mountain pronounced who among men are "blessed," we know that these prophets are indeed blessed. The commendation of the divine lips, whose praise outweighs in worth a world's fame, is theirs. The best wreaths such hands can weave is placed upon their brow.

The argument from all such reflections is, that the best, most God-honoured men may suffer affliction, and that in such afflictions the best and most God-honoured have possessed patience. We can thus learn to rejoice in whatever entitles us to such an ancestry, and includes us in such a brotherhood.

The apostle inculcates—

V. A PATIENCE THAT THROUGH CONFIDENCE IN GOD'S CHARACTER IS ALL-CONQUERING. The expression, "The end of the Lord," may mean one of two things, either of which reveals Him as being "very pitiful and of tender mercy."

It may mean the termination to which God brings sorrow. For illustration of this, perhaps, Job's name is cited. His history is unique in the greatness of its griefs. Storm after storm smote him till his whole nature was convulsed. His hands lost their property, his heart its beloved ones, his soul almost its faith in God. But as we read, "The Lord blessed the latter end of Job more than his beginning," in sheep, and camel, and oxen—in sons and daughters, and, best of all, in leading him to confess to God, "I have heard of Thee before by the hearing of the ear, but now mine eye seeth Thee," we can look at the end of the Lord and read as in rays of sunlight, "The Lord is very pitiful."

Or it may mean the object of the Lord in permitting sorrows. When we see that the end of the Lord in kindling the fire of affliction is to purify the soul, in sending or permitting sorrow is to elevate the character, we can believe that the Lord is very pitiful. Is it not very pitiful of God to care for our character? Its weaknesses, its failures, its wilfulness might well offend Him. But in every trial that befalls the good, there is the proof that God is bent upon their improvement, not their punishment. "Like as a father pitieth his children" and shows his pitifulness most of all in his dealing with their faults, so the Lord pities us. "The Lord is of tender mercy." Mercy in its manifestations to us is not always tender. It is a pillar of cloud and of darkness as well as of fire. Yet the fountain, and impulse, and law of God's dealings with his children is "tender mercy."

Confidence in God we are sure to cherish when we know in either or both of these senses, what "the end of the Lord is." He brings a termination to all sorrow. "God shall wipe away all tears from off all faces." He has the highest object in all his dealings with us. "All things work together for good." In the heart where the conviction that "the Lord is very pitiful and of tender mercy" is most completely inwrought impatience is impossible.

Bristol.

U. R. THOMAS.

Germs of Thought.

SEMINAL SKETCHES OF DISCOURSES ON CHRIST'S LETTERS TO THE SEVEN CHURCHES OF ASIA MINOR.

By the late Rev. CALEB MORRIS, being condensed notes of a sermon taken
down in short-hand when preached.

(No. IV.)

SUBJECT: *The Church at Pergamos.*

“And to the angel of the Church in Pergamos write: These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manne, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—Rev. ii. 12—17.

Analysis of Homily the Eight Hundred and Twenty-ninth.

PERGAMOS, now Bergama, holds a distinguished place in ancient history. It was a seat of learning; it had a royal library containing 200,000 volumes. It had a magnificent temple to the worship of Esculapius. It was the birthplace of Galen, and the scene where he practised his art. Such facts are only useful to state as indicating the social and moral condition of the people. We find a Christian Church established here which flourished for a time, and received the commendation of its great Master.

I have already stated that in each of the seven letters there is some special virtue or vice indicated, and which becomes the central point of the Epistle. As there is a great deal which all

the letters have in common, and a great deal of repetition, it is necessary to ascertain what is the special point of the letter. In Ephesus it was orthodoxy without love ; in Smyrna it was the trial and triumph of faithfulness ; What is the central point here ? *Adherence to the truth of the Gospel.* "Thou holdest fast my name." It held on to the truth rather than resisted error ; it seemed to leave error to take its own course. "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam." You know what the doctrines of Balaam and of the Nicolaitanes were ; we have already referred to them. Doctrinal errors in religion ever spring from perversity of feeling and error of conduct. When men in religion do the morally wrong thing they construct a theory to defend it. When a Church loses spirituality it very soon becomes doctrinally heterodox. There are five reasons here suggested why Gospel truth should be heartily and strenuously held.

I. THE EXCELLENCE OF THE TRUTH. What was the truth that the Church at Pergamos held fast ? Was it worth holding ? Did it refer to politics, philosophy, literature, or science ? There was considerable political zeal at Pergamos ; learning, too, flourished there. It was the boast of the town that it encouraged literary and scientific men. Notwithstanding this, not a word is said in this letter commendatory of their holding fast to anything save *the truth*. Science, learning, art, are good, but not *the* good. They are only good when connected with and inspired by something higher. Indeed, science cannot flourish long in the midst of sin. A vicious man cannot have a clear head. Men of corrupt souls cannot go into the secrets of nature, still less into the secrets of the great Father of the universe. There is a deep significance in Christ commending the educated and scientific Pergamians for holding fast his truth. What was his truth ? "MY NAME" and "MY FAITH." I and my teaching. A name is given to a person either for distinction or for description, or both. Christ's name distinguishes Him from all in the universe, and reveals Him too. He is *the* Truth. The truth in relation both to God and man. Truth in a person, truth embodied, incarnated, made tangible is the truth that we can grasp and hold on to. Hence the word humanity required was made flesh. What a "name" is

his. It is a *saving* name. "There is none other name," &c. It is a *pardoning* name. "In his name remission of sins shall be preached," &c. It is a *royal* name. "At the name of Jesus every knee shall bow," &c. It is a *soul-collecting* name. "Wherever two or three are gathered together in my name," &c. "He is Alpha and Omega." These words inclose the whole Greek alphabet, and with that alphabet you can write all history and science, all about Christ and the universe. Christ is the beginning and ending of all. Another reason here suggested why gospel truth should be heartily and strenuously held, is,

II. THE MEMORY OF THE MARTYRS. "Antipas was my faithful martyr, who was slain amongst you." All that we know of Antipas is what is mentioned here. The modern inhabitants pretend to show his tomb. He was one of the glorious army of martyrs. Martyrdom is a motive for holy truth. It is the glory of our country that we have had martyrs. The martyrdoms of our land are the most radiant events in its historic page. They are the most creative things in the chronicles of our country.* What is martyrdom? It is downright murder. Every murder is not martyrdom, but every martyrdom is murder. It is the most atrocious violation of the rights of man. It is the taking away of physical life with the hope of crushing the moral, which, thank God, cannot be done. It is more,—it is a most impious assumption of the Divine prerogative. The persecutor says, I am infallible; I am God's servant; I know what is right; I am the arbiter of truth. The Church that dares act thus unchurches herself. I thank God that so far as I know I belong to a section of the Church which has ever denounced the theory of martyrdom. I disclaim all sympathy with what the Pilgrim Fathers are said to have done in New England with the Quakers. But there is something noble in martyrdom so far as the *victim* is concerned. It is a power to bind men to the truth. I see in it,

First: The triumph of the spirit over the flesh, the majesty

* Here the preacher read an account of the martyrdom of John Frith, John Lambert, Lawrence Saunders, John Hooper, and Dr. Rowland Taylor, from Smith's "Lives, Labours, and Sufferings of Pious Learned English and Scotch Divines." 1827.

and force of mind. We have some splendid books written to reveal the human mind. "Edwards on the Will," is a masterly production ; but martyrdom throws a more dazzling light upon the subject than all such books. The stake, the fagot, the fire, reveal to me the fact that the will is free, and that there is something dearer to mind than earth, popularity, wealth, worldly friendships, life itself. The martyr says, "I will endure the flames ; burn me if you like, but I will not deny my Lord." I see in it,

Secondly : The invincibility of the mind when it goes with truth. When the human will is separated from God it is weak ; but when it is made to run in the same line with the divine, it is unvanquishable. "The soul when going with God *reigns* in love through Jesus Christ." I see in it,

Thirdly : God-sustaining grace. How wondrously all true martyrs have been sustained in the midst of physical pain and tortures ! Remember the martyrs and hold fast to the truth. Remember those who through faith subdued kingdoms, &c.

Another reason here suggested why gospel truth should be heartily and strenuously held is

III. THE PERILS THAT SURROUND US. Christ says, "I know thy works and where thou dwellest, even where Satan's seat is." The Christians of Pergamos are said to have lived "where Satan dwelleth." When we find our health giving way it is time to make preparation for its restoration ; if our liberty is threatened it is time to rise and act ; if famine looms before us it is time to provide ; and when there are moral dangers around the Christian Church it is time to be earnest. Pergamos seems to have been the metropolis of the devil. There "Satan's seat" was. What the particular moral dangers were cannot be specified with certainty. Generally, however, we may say there was Pagan idolatry, there was Christian heresy, the doctrines of Balaam and the Nicolaitanes were perhaps rife, and there, springing from these two, was a most degraded immorality. There is something beautiful in what Christ says, "I know where thou dwellest." This may be regarded—

First : *As the language of alarm.* I know the perilous circumstances which surround thee—beware !

Secondly : This may be regarded *as the language of duty*. "I know where thou dwellest where Satan dwelleth," therefore be on thy guard and work earnestly for the truth. The more corrupt the neighbourhood you are in the more you are bound to work for Christ. Surrounding depravity is no excuse for relaxation of effort. It may be regarded—

Thirdly : *As the language of encouragement*. I know all thy temptations and thy difficulties ; I know human life ; I know what it is to live in a corrupt world—what it is to grapple with Satan. I lived amongst depravity, I struggled with the great enemy, I have not forgotten the past, nor have I forgotten you. "I know where thou dwellest." If sin is around you my grace shall much more abound. If strength is required you shall have it ; if the struggle is hard and exhausting your victory shall be more splendid. Let no one plead the moral difficulties in the way to his religious life as an excuse for religious indifference. "As thy day so thy strength shall be."

Another reason here suggested why Gospel truth should be heartily and strenuously held, is—

IV. THE DISAPPROBATION OF CHRIST. "Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The Church as it relaxes its hold upon the truth, that does not struggle against the errors around it, and contend earnestly for the faith once delivered to the saints, incurs the righteous displeasure of Christ, and He will visit it, not in mercy, but in judgment. "I will fight against it with the sword of my mouth." Observe Christ—

First : Christ first employs *mild measures to correct his Church*. Truth, suasion, love, example, are the mild means He ordinarily employs.

Secondly : *When his mild measures fail severer ones are employed*. The severest is abandonment. No sword more terrible than this—to be abandoned by Christ is of all evils the most tremendous.

Another reason here suggested why Gospel truth should be heartily and strenuously held, is—

II. THE BLESSEDNESS OF THE FAITHFUL. "To him that overcometh will I give to eat of the hidden manna, and will

give Him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The "manna" refers to that omer full which Aaron laid out in a golden vessel in the ark of the covenant. "The white stone" with the name upon it was some signal which would commend the receiver to the highest dignities. The hidden manna and the white stone may mean divine *sustentation* and divine *distinction*. Those who are faithful to truth shall be at once sustained and honoured by God.*

CONCLUSION: Let us hold fast the name of Christ. He is everything to us. Without Him what are we? Pilgrims in an intricate and perilous desert without a guide—voyagers on a tempestuous ocean, without a chart or pilot. Hold fast to Him.



THE BYEWAYS OF THE BIBLE.—No. XVI.

SUBJECT: *The Advantages of Poverty.*

"He knew not aught he had, save the bread which he did eat."—Gen. xxxix. 6.

Analysis of Homily the Eight Hundred and Thirtieth.

THERE is a strong family likeness between empiricism of all kinds. Those patent remedies which are so largely advertised in the papers are never really able to accomplish all the incompatible wonders there alleged; but neither, perhaps, are they in any case altogether without value. There is some ingredient or principle involved in them which it is not safe to despise. No amount of wind can blow even a bubble out of nothing. It is the same with such religious remedies as vows of poverty, and so on. Although they cannot do all that their votaries imagine and assert, yet there must be something of some value inside them, or they could not maintain their ground as they do. It is the part of wisdom to seek what this is. With this object, let us proceed to inquire—First: What

* A sketch on this passage may be found in HOMILIST, vol. xiv., third series, p. 60.

kind of poverty is really beneficial ; and Secondly : What kind of benefits it secures.

I. WHAT KIND OF POVERTY IS BENEFICIAL ? We shall see this best, as we do a house in a street, from the opposite side of the way. What do we understand by being rich ? If a man does not comprehend the value of money—if he is not aware that he can obtain in exchange for it many things which are of great use and convenience—and if he allows it, in consequence, when placed on his palm, to drop out of it on the ground, such a man, of course, is too foolish to take care of himself. He is an example of imbecility, not of grace. But many hurry away, unhappily, from this extreme to a worse. They attribute a value to worldly substance far beyond its true worth ; and, not content with regarding it with respect as a means, they almost worship it as an end. That profane expression, “the almighty dollar,” and that much-abused declaration that “money answereth all things,” summarize the real creed of such men. To be able to say, “I have”—to enjoy the taste of possession, as it were, on the palate—to look on their land, or stock, or jewels, and to think to themselves, “They are mine”—this is their object and delight. There is a story of a celebrated singer to whom a costly bracelet was presented by our Queen, and who acknowledged afterwards that, in the very act of receiving it, she had endeavoured to form an estimate of its weight and its worth. That was an extreme case of the kind. Another case is that in the Gospel, “Soul, thou hast,” &c. In every case, the feature to be noticed is not the fact of wealth, but the feeling of it. It is the worship that makes the idol. There are those, we have said, who drop money when given to them : these men lay hold of it with a clutch.

Somewhere between the two lies the poverty, so to call it, which we refer to. To hold without grasping, “to have as though we had not, to buy as though we possessed not,” (1 Cor. vii. 30, 31), appears about the right mark. What is said in our text concerning Joseph’s master may be employed as an illustration. His possessions, both in the house and the field, were evidently very considerable, and were never, in fact, more considerable than at this particular time (ver. 5). Yet he

never paid them less attention than he did at this time. Give him what he required for his necessities, he left all the rest to his slave. So you may now find men of very great wealth—so simple, temperate, and unpretending in all their surroundings and habits, that no mere stranger would ever be aware of the great extent of their wealth. They do not impress others with the idea of their opulence, because they are not much impressed with it themselves. This is not only very good breeding, but good Christianity too. To trust our blessed Master as Potiphar trusted his slave, and to be half unconscious in consequence of the “accident” of being wealthy, is a real “fruit of the Spirit.” On the other hand, to be poor in this world, to have little or nothing earthly to rely on for the future, and yet to be free from anxiety for the morrow, is a fruit of the Spirit also, and of very much the same kind. There is a levelling process, in short, in both cases—a “levelling up” or down, as required—a happy “equality,” as in the gathering of the manna (2 Cor. viii. 15); different roads, but one end, and one heavenly Guide. Such is the rich poverty of true faith! He that hath is as though he had not; he that hath not is as though he had.

II. THE ADVANTAGES OF THIS KIND OF POVERTY are next to be considered. The first and most immediate of these, perhaps, is deliverance from anxiety. The idea of property and the feeling of care are like substance and shadow; the solidity of the one involves inevitably the darkness of the other. Wherever there is anything too precious to be lost, anything which the heart is set on, anything (as we say) to be taken care of, there the pangs of care must, of course, be experienced. If the sense of having is sweet to excess, the sense of losing must be correspondingly bitter. But there is always a danger of losing in this world of uncertainty and evil; there is no possible investment of capital, no source of profit, no description of industry which is not exposed to the risk of submergence, either partial or entire. Millions have experienced this before now; millions must again; and any one may. It is on this account that there is no peace to a covetous man. Like a traveller encumbered by excess of luggage, he is never quite at his ease, and is never sufficiently at leisure from his own responsibility to appreciate

the agreeables of the route. Such a man is too vulnerable by far to be happy ; and has often to confess at the last, that he might have passed along the journey of life with far fewer frowns on his forehead, if he had only known, like this Egyptian Potiphar, the bread which he ate. Is it not so (Matt. vi. 26) with the birds of heaven ; and who can sing as they do ? Is it not so, also, with the angels of God ? I apprehend that there is not much property, as we understand it, in heaven.

But, further, there are many temptations—subtle, sore, and especially perilous—from which a man is delivered by this anti-covetous state of feeling. From thinking too much of “I have,” to thinking too little of “You haven’t;” from love of a bargain to hard measures ; from hard measures to equivocal ; and from equivocal to really unjust ones—all this is a scarcely perceptible and extremely slippery slide. “They that will be rich,” will become so or will remain so, “fall into temptation and a snare,” &c. This is a point to be much remembered in this competitive age by all who call themselves by Christ’s name. Property, the jurists say, is adverse possession. When I say of a thing, “It is mine,” I mean it is all mine, and not yours, and not any one else’s, in fact, among men. This is a principle which cannot be helped, and which ought not to be trifled with, in this world ; and those who profess to rise above it sink a good way beneath it, as a rule. There must be property in this sense, if there is to be society at all, as things are ; and “mine” and “thine” must be thus distinguished wherever “I” and “thou” are not one. At the same time, this identical principle, which, when confined to its legitimate vocation, is the foundation of all honesty, becomes the source of all forms of dishonesty, when pushed to excess. Against this perpetual danger, therefore, be perpetually on your guard.

But this is not all. The love of money is not only “the root of all evil”—it is a deadly evil in itself. “Covetousness is idolatry.” It is wholly incompatible with serving God. (Luke xvi. 13.) The great remedy, therefore, against it is a loving trust in Almighty God, in the Gospel of his Son. If the fatherhood of God were more felt—his especial fatherhood, I mean, towards all those who are sealed with the earnest of his Spirit and sprinkled with the blood of his Son—there would be neither

call nor possibility of this exaggerated love of having. Rather, we should say to ourselves with the apostle (1 Cor. iii. 22, 23). You have noticed how it is with little children in many a home in this land. They know that they are fed, and clothed, and sheltered, and that this is done for them by the love of their parents ; but they neither know, nor care to know (wise in their sweet simplicity), anything more. For the full realization of the same feeling in the great Christian family we must wait for that day when we shall "eat bread in the kingdom of heaven." Meanwhile, the nearer we approach to it on earth, the nearer we are to both the holiness and the happiness of heaven ; and the farther from that idolatry which God is so sure to chastise !

MATHEMATICUS, M.A.,
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THE FOREIGN PULPIT.—No. XVII.

SUBJECT : *To Emmaus.*

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs," &c.—Luke xxix. 13—35.

Analysis of Homily the Eight Hundred and Thirtieth.

WE see the day dawning in these travellers to Emmaus. Deep darkness, approaching twilight, glowing dawn, clear sunshine, perfect day—that is the unfolding of their inner life. Let us observe how these changes were produced by the ever-varying light in which the Lord shows Himself to these travellers. He was to them,

I. THE DECEASED FRIEND. With troubled hearts the disciples pursued their way. It is clear midday in the heavens ; in their hearts it is still dark, for their best friend is dead to them. Their faith has suffered shipwreck : they are hopelessly sad for the beloved one. Equally sad would it be too in our hearts if the Lord had not risen. The Cleophas of to-day, with the worm

of doubt gnawing at his very vitals, has no peace. There is rest only where there is faith in the living Lord. Who can calculate the anguish and care which the want of faith causes his fellow-pilgrims? Let the Saviour be your only Friend, after whom you long, and He will soon be to you what he was to these disciples.

II. THE SYMPATHIZING FELLOW-TRAVELLER. This Jesus becomes to these two disciples, drawn near to them by an inquiring love, and asking them the cause of their sorrow. "But their eyes were holden that they should not know Him." You doubting and sorrowful ones, is not this Man of Sorrows near you too, bringing help in his hands? You do not gainsay, perhaps you only complain, "My eyes, too, are holden that I should not know him." Blessed are you if this is a complaint against yourself! Alas for you if it is a reproach upon infinite love! Love knows its hour, but our eyes are so often holden by earthly care and negligence that we do not know Him. A heart that desires salvation, that, like these travellers to Emmaus, discloses all its complaints and doubts to Him, will recognise Him in his grace.

III. THE WATCHFUL GUIDE. Before Jesus becomes the first-fruits from the dead to us, he carefully leads us to true faith in Himself. He reproves the unbelieving hearts of these travellers, and points them to the Scriptures of the Old Testament, which ought to teach them to understand the recent events. Our fault, too, is slowness and hardness of heart—we will not believe, or a bias of the intellect which constitutes itself, not the Scriptures,—the supreme judge in matters of faith. All our dogmas need a perpetual Bible-baptism if they are to be anything else than superficial and one-sided. Learn from the Scriptures to know Jesus, and pray ardently for the Holy Spirit that you may rightly interpret them. Then your hearts will "burn within you," and you will pray as these travellers did, should faith again flag, "Abide with us; if thou dost leave us, night will return into our hearts."

IV. THE WELCOME GUEST. This He will then be more and more. At the request of the two disciples the Lord entered their abode. A deep and solemn earnestness was apparent in

all He did. The disciples became more and more happy. They looked upon one another, and their thoughts were the same. Then suddenly, as it were, scales fell from their eyes, and they both exclaimed together, "Yes, verily, 'tis He, Rabboni!" They would have embraced his feet, but He vanished.

Jesus only can gladden thus. But does He still thus gladden his disciples? Oh, bear witness *that* many memorable hours like these at Emmaus have occurred *in* your experience. Long had you sought in vain: you heard his voice, but you saw Him not; when all at once the veil was lifted, and you shouted for joy, "I know that my Redeemer liveth." Moments come, the significance of which Scripture teaches us, of their reality the Holy Spirit is the seal on our hearts. Oh, write down these moments in the book of your life to be remembered for ever. Rejoice that in them the flower of the new life opens its petals. But remember that you are to go on and bring forth fruit.

V. THE RISEN KING OF THE KINGDOM OF GOD. It will not be hard for you to bring forth fruit if you recognise in Him this King. First of all the Lord was the Prophet in the eyes of these disciples, opening to them the Scriptures. Then the High Priest, their Reconciler. And now, standing before them in his kingly glory, He engages them as ambassadors in his kingdom to proclaim his resurrection.

If He is no longer with you as the Prince of Life, at least listen to Him as the Teacher: the Teacher will awaken the need of a Reconciler, and the Reconciler will reveal Himself to you in his kingly form. Then you will feel constrained, like those disciples at Emmaus, to impart to others the glad tidings of salvation. If Christ is risen in you, love will animate you, and all that is opposed to love will die within you. The disciples at Emmaus soon had their happiest hours behind them; you have yours to come. What is this earth compared with the city of God yonder? But a lowly Emmaus as compared with the imposing Jerusalem. In the declining day we journey towards this Jerusalem.

DR. VAN OOSTERZEE,

Professor in Utrecht.

By R. VAUGHAN PRYCE, M.A., LL.B

Variations on Themes from Scripture.

(No. VIII.)

SUBJECT: *Hazael's Abhorrent Repudiation of his Future Self.*

WHY wept Elisha in the presence of Hazael, when that envoy from the sick King of Syria courted the man of God, in his sovereign's behalf, with a consignment of every good thing of Damascus, forty camels' burden? Courteous and gentle was Benhadad's messenger who came to inquire of the Lord of Elisha, if the royal Syrian should recover of the disease which had brought him so low. Why wept the prophet, when his prophecy had been uttered, ominously vague? "Go, say unto him [Benhadad], Thou mayest certainly recover. Howbeit the Lord hath showed me that he shall certainly die." And he settled his countenance stedfastly, until he was ashamed.

"And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children," &c. And Hazael said, "But what! is thy servant a dog, that he should do this great thing?"

Yet Hazael went home, and on the very morrow commenced his justification of the seer's previsionary tears, by spreading a thick wet cloth on the face of his master, so that Benhadad, who else would have recovered, died, and Hazael reigned in his stead.

Well might the man of God weep, nor could anything be more natural, or at least naturally assumed, than the shuddering repudiation, the deprecating protest, of the envoy that now was, the king—and dog—that to-morrow should be.

"Lui-même, à son portrait forcé de rendre hommage,
Il frémira d'horreur devant sa propre image."

The man who is weak, observes Miss Lee in the "Canterbury Tales," is always in danger of becoming a villain; and she exemplifies this liability in the instance of Villars, who, by

indulging a passion calculated to enfeeble his understanding and corrupt his heart, is soon to be found touching that point which his high tone of romantic refinement had once induced him to believe it impossible he should even approach. But he protests too much who strenuously protests, with protestation heaped on protestation, against any such possible lapse and collapse on his part; and there are cases of this kind, of which one may say with Molière,

“Que c'est être à demi ce que l'on vient de dire,
Que de vouloir jurer qu'on ne le sera pas.”

Martial is in the right in answering the inquiry of Priscus, how would he live if he became rich and great all at once, with another query, Who can say beforehand what his future conduct will be? *Quemquam posse putas mores narrare futuros?* If Priscus were to become a lion, what sort of one would he turn out to be? Perhaps like Hazael, a dog.

In sight of a corpse suspended to a tree, the “miserable remnant of a wretch that was hanged there for murder,” Robert, in one of Tobin's dramas, protests to his mother that, robber though he be, *he* is no murderer; she replies:—

“You are a robber;
And he who robs, by sharp resistance pressed,
Will end the deed in blood: 'twas so with him;
He once possess'd a soul quick as your own
To mercy, and would quake, as you do now,
At the bare apprehension of the act
That has consigned him to yon blasted tree.”

Dr. Hamilton somewhere adverts to a sort of gambling in our large cities which does not look particularly repulsive—not being carried on in “hells,” and pleading the sanction of some titled names; the results, however, of which are hanging like a millstone round the neck of many a once promising young man; while, to say nothing of those whom it has reduced to beggary or blackguardism, numbers of its victims must be sought in the Portland hulks or Dartmoor prison. “They went to the race-course, or, without going there, they laid wagers on horses, and sooner or later they lost more than they could pay, and in dread of dishonour they took means to get the money at the very

suggestion of which, once upon a time, they would indignantly have exclaimed, 'Is thy servant a dog?' and after a few miserable make-shifts, only adding sin to sin, there came detection, and ruin, and disgrace." It is of the riotous living of prodigal sons that the same preacher is treating, when he shows, in his graphic way, how speedily riot, whether coarse or refined, wastes the reveller's substance—not only sapping the constitution, and softening the brain, and shattering the nerves, and enfeebling the mind, but exhausting the estate, and soon bringing the spendthrift to poverty. And, as the discourser goes on to say, if the passion still urges, and the fear of God has departed, wild methods will be used to meet the demand and assuage the frantic craving. "Keepsakes will be sold or pledged, to part with which would, once upon a time, have looked like sacrilege.' Perhaps money will be taken from the till, and so on, and on, or rather downwards and downwards, deeper and deeper, till the lowest deep is sounded, and darkness is the burier of the dead.

It has been remarked by one of the most reflective of our popular authors, that there is a terrible coercion in our deeds which may first turn the honest man into a deceiver, and then reconcile him to the change, for this reason—that the second wrong presents itself to him in the guise of the only practicable right. "The action which before commission has been seen with that blended common-sense and fresh untarnished feeling which is the healthy eye of the soul, is looked at afterwards with the lens of apologetic ingenuity, through which all things that men call beautiful and ugly are seen to be made up of textures very much alike." Europe, it is suggestively added, adjusts itself to a *fait accompli*; and so does an individual character—until the placid adjustment is disturbed by a convulsive retribution.

Recording the appointment of Bonaparte to succeed Scherer in command of the French forces on Genoese territory, Southey observes that although the former had given indications of his military talents at Toulon, and of his remorseless nature at Paris, "the extent either of his ability or his wickedness was at this time known to none, and perhaps not even suspected by himself." Of all the lessons derived from the history of human passion, says Lavalette, the most important is the utter im-

possibility which even the best men will always experience of stopping, if they are once led into the path of error. If, a few years before they were perpetrated, the crimes of the first French Revolution, he goes on to surmise, could have been portrayed to those who committed them, "even Robespierre himself would have recoiled with horror." Men, in the case suggested, are seduced at first by plausible theories, which their heated imaginations represent as beneficial and easy of execution: "they advance unconsciously from errors to faults, and from faults to crimes, till sensibility is destroyed by the habitual spectacle of guilt, and the most savage atrocities come to be dignified by the name of state policy."

The world, and the spirit of the world, observes Sir Fowell Buxton in one of his letters, are very insidious; and "and more than once I have seen a person who, as a youth, was single-eyed and single-hearted, and who, to any one who supposed he might glide into laxity of zeal, would have said, 'Am I a dog?' in maturer age become, if not a lover of the vices of the world, at least a tolerator of its vanities." But as M. de Sainte-Beuve sententiously puts it, in one of his maxims after the manner of La Rochefoucauld, "*La plupart des défauts qui éclatent dans la seconde moitié de la vie existaient en nous tout formés bien auparavant; mais ils étaient masqués, en quelque sorte, par la pudeur de la jeunesse.*" The faults of after life were there, and only the modest reserve and self-restraint of youth kept them under cover. With riper years comes less regard for others, and the cover is taken off.

A clerical essayist on "Future Years," "can well believe," he tells us, "that many a man could he have a glimpse in innocent youth of what he will be twenty or thirty years after, would pray in anguish to be taken before coming to *that*!" "Mansie Wauch's glimpse of destitution was bad enough; but a million times worse is a glimpse of hardened and unabashed sin and shame." And it would be no comfort, we are reminded—it would be an aggravation in that view—to think that by the time you have reached that miserable point, you will have grown pretty well reconciled to it—*that* being the worst of all.

Hazael stands out in large type, black letter type, or red letter, if you will—the hue of blood—a degraded instance of the

degrading power of guilt—a warning of the stealthy yet swift aggression of criminal impulse, or criminal policy, seducing, subduing, and transforming its subjects,

“Till creatures born
For good (whose hearts kind Pity nursed)
Will act the direst crimes they cursed
But yester-morn.”

FRANCIS JACOX, B.A.

Biblical Criticisms.

SUBJECT: *The Logos.*

“The Word was made flesh, and dwelt among us, and we beheld his glory.”—John i. 14.

HE possesses δόξα, that is, in St. John, the totality of the Divine attributes. This “glory” is not merely something belonging to His Essential Nature; since He allows us to behold It through His veil of Flesh.

What indeed this δόξα or glory was, we may observe by considering that St. John’s writings appear to bring God before us, at least more particularly, under a threefold aspect.

1. God is Life (ζωή). The Father is “living;”* He “has life in Himself.”† God is not merely the living God, that is, the real God, in contrast to the non-existent and feigned deities of the heathen: God is Life, in the sense of Self-existent Being; He is the Focus and the Fountain of universal life. In Him life may be contemplated in its twofold activity, as issuing from its source, and as returning to its object. The Life of God passeth forth from Itself; It lavishes Itself throughout the realms of nothingness; It summons into being worlds, systems, intelligences, orders of existences unimagined before. In doing this It obeys no necessary law of self-expansion, but pours Itself forth with that highest generosity that belongs to a perfect freedom. That is to say, that God the Life is God the Creator. On the other hand, God is Being returning into Itself, finding in Itself Its perfect and consummate satisfaction. God is thus the Object of all dependent life; He is indeed the Object of His own

* St. John vi. 57: ἀπέστειλέ με ὁ ζῶν Πατήρ.

† Ibid. v. 26: ὁ Πατήρ ἔχει ζωὴν ἐν ἑαυτῷ.

Life; all His infinite powers and faculties turn ever inward with uncloyed delight upon Himself as upon their one adequate End or Object. We cannot approach more nearly to a definition of pleasure than by saying that it is the exact correspondence between a faculty and its object. Pleasure is thus a test of vitality; and God, as being Life, is the one Being Who is supremely and perfectly happy.

2. Again, God is Love (ἀγάπη).• Love is the relation which subsists between God and all that lives as He has willed. Love is the bond of the Being of God. Love binds the Father to that Only Son Whom He has begotten from all eternity.† Love itself knows no beginning; it proceeds from the Father and the Son from all eternity. God loves created life, whether in nature or in grace; He loves the race of men, the unredeemed world;‡ He loves Christians with a special love.§ In beings thus external to Himself, God loves the life which He has given them; He loves Himself in them; He is still Himself the ultimate, rightful, necessary Object of His love. Thus love is of His essence; it is the expression of His necessary delight in His own existence.

3. Lastly, God is Light (φῶς). That is to say, He is absolute, intellectual, and moral Truth; He is Truth in the realms of thought, and Truth in the sphere of action. He is the All-knowing and the perfectly Holy Being. No intellectual ignorance can darken His all-embracing survey of actual and possible fact; no stain can soil His robe of awful Sanctity. Light is not merely the sphere in which He dwells: He is His own sphere of existence; He is Himself Light, and in Him is no darkness at all.||

* 1 St. John iv. 8: ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. *Ibid.* ver. 16: ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

† St. John iii. 35: ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. *Ibid.* ver. 20: ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱόν, καὶ πάντα δέκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ. *Ibid.* x. 17, xv. 9. *Ibid.* xvii. 24: ἡγάπησάς με πρὸ καταβολῆς κόσμου.

‡ St. John iii. 16: οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν. 1 St. John iv. 10: αὐτὸς ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. *Ibid.* ver. 19: ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἡδᾶπησεν ἡμᾶς.

§ St. John xiv. 23, xvi. 27.

|| 1 St. John i. 5: ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. *Ibid.* ver. 7: αὐτὸς ἐστὶν ἐν τῷ φωτί. Here ἐν does not merely point to the sphere in which God dwells. In St. John this preposition is constantly used to denote the closest possible relationship between two subjects, or, as here, between a subject and its attribute. Cf. Reuss, "Theologie Chrétienne," ii. p. 434, for this as well as many of the above observations and references.

These three aspects of the Divine Nature, denoted by the terms Life, Love, and Light, are attributed in St. John's writings with abundant explicitness to the Word made flesh.

Thus, the Logos is Light. He is *the* Light, that is, the Light Which is the very essence of God. The Baptist indeed preaches truth; but the Baptist must not be confounded with the Light Which he heralds.* The Logos is the true Light.† All that has really enlarged the stock of intellectual truth or of moral goodness among men, all that has ever lighted any soul of man, has radiated from Him.‡ He proclaims Himself to be the Light of the world,§ and the Truth;|| and His Apostle, speaking of the illumination shed by Him upon the Church, reminds Christians that “the darkness is passing, and the true Light now shineth.”¶

The Logos is love. He refracts upon the Father the fulness of his love.** He loves the Father as the Father loves Himself. The Father's love sends Him into the world, and He obeys out of love.†† It is love which draws Him together with the Father, to make his abode in the souls of the faithful.‡‡

The Logos is Life. He is the Life,§§ the eternal Life,||| *the* Life Which is the Essence of God. It has been given Him to

* St. John i. 7: οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ φωτός. *Ibid.* ver. 8: οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

† *Ibid.* ver. 9: ἦν τὸ φῶς τὸ ἀληθινόν.

‡ St. John i. 9: δ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. “Das φωτίζειν πάντα ἄνθρωπον, als charakteristische Wirksamkeit des wahren Lichts, bleibt wahr weniggleich empirisch diese Erleuchtung von Vielen nicht empfangen wird. Das empirische Verhältniss kommt darauf zurück: quisquis illuminatur, ab hac luce illuminatur. (*Beng.*)” Meyer in Joh. i. 9. ‘The Evangelist means more than this: no human being is left without a certain measure of natural light, and this light is given by the Divine Logos in all cases.

§ *Ibid.* viii. 12: ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. *Ibid.* iii. 19: τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, that is, in the Incarnate Word. *Ibid.* ix. 5: δταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. *Ibid.* xii. 46: ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μένῃ.

|| *Ibid.* xiv. 6.

¶ 1 St. John ii. 8: ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

** St. John xiv. 31.

†† 1 St. John iii. 16: ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπης (the absolute charity), ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε. Cf. St. John iii. 16.

‡‡ St. John xiv. 23: ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. *Ibid.* xiii. 1, xv. 9.

§§ *Ibid.* xi. 25: ἐγὼ εἰμι . . . ἡ ζωὴ. *Ibid.* xiv. 6.

||| 1 St. John v. 20: οὗτός ἐστιν . . . ἡ ζωὴ αἰώνιος. The οὗτος is referred to the Father by Lücke and Winer.

have life in Himself, as the Father has life in Himself.* He can give life;† nay, life is so emphatically His prerogative gift, that He is called the Word of Life.‡

Thus the Word reveals the Divine Essence; His Incarnation makes that Life, that Love, that Light, which is eternally resident in God, obvious to souls that steadily contemplate Himself. These terms, Life, Love, Light—so abstract, so simple, so suggestive—meet in God; but they meet also in Jesus Christ. They do not only make Him the centre of a philosophy. They belong to the mystic language of faith more truly than to the abstract terminology of speculative thought. They draw hearts to Jesus; they invest Him with a higher than any intellectual beauty. The Life, the Love, the Light, are the “glory” of the Word Incarnate which His disciples “beheld,” pouring its rays through the veil of His human tabernacle.§ The Light, the Love, the Life, constitute the “fulness” whereof His disciples received.|| Herein is comprised that entire body of grace and truth,¶ by which the Word Incarnate gives to men the right to become the sons of God.**

HENRY PARRY LIDDON, M.A.

The Preacher's Finger-Post.

A CHILD IN TIME, A MAN IN
ETERNITY.

“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.”—1 Cor. xiii. 11.

FROM all the writings of Saint Paul you cannot select an extract more beautiful, signi-

ficant, and valuable than this chapter. It touches that which is the root of the universe, the heart of God, and the fountain of all virtue and blessedness—LOVE. As the HOMILIST has frequently discussed portions of this chapter, there is no need now to investigate the context.

* St. John v. 26 : ἔδωκε καὶ τῷ Τίῳ ζωὴν ἑαυτῷ.

† *Ibid.* i. 3, 4.

‡ 1 St. John i. 1 : ὁ λόγος τῆς ζωῆς. Reuss, “Théol. Chrét.” ii. p. 445.

§ St. John i. 14 : ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ.

|| *Ibid.* ver. 16 : καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.

¶ *Ibid.* ver. 14 : πλήρης χάριτος καὶ ἀληθείας.

** *Ibid.* i. 12 : ὅσοι δὲ ἔλαβον αὐτὸν, ἔδοκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.

The subject of the words under our notice is the Christian a Child in Time, a Man in Eternity.

I. This is the case in relation to SPEECH. "When I was a child I *spake* as a child." Though the word "child" here properly denotes a babe, the apostle evidently uses it with no such limitation, for an infant neither speaks, thinks, nor understands. He denotes by it the human being in the first stages of intelligence and voluntary action. The speech of a child is often marked by incoherence and unintelligibility. It is irrelevant, disconnected, and broken. So is the speech of the sagest and most eloquent Christian here as compared with his language in eternity. The Christian's speech in eternity will be characterised, First: *By clearness*. Our speech here, like that of children, is often unintelligible, mere jargon. The reason is our conceptions are cloudy, half formed, and ill-defined. Obscurity of language, either oral or written, is the result of confusion in thought. Clear speech requires a clear head. In heaven thoughts are clear, and complete as balls of radiant crystal. Secondly: *By reality*. Our speech here, like that of children, is frequently nothing more than the vehicle of mental fantasies and conjecture. Words only embody and reveal the unsubstantial

dreams of the mind. But speech in eternity is the organ of *reality*. Words there are things. They are truths made vocal. Thirdly: *By comprehensiveness*. How meagre the vocabulary of a child. Our speech here, like that of children, is limited to a very small range of things. When it conveys truths, the truths are but very few; and they relate to a mere speck in the great universe of intelligence. Not so in heaven. The soul will range over the whole domain of facts, receive true impressions of all, and speak them out. Fourthly: *By sublimity*. Our speech here, like that of children, is not of the most exalted and soul-inspiring character. The best only talk of the rudiments of truths which have become more or less theological platitudes. In heaven speech will be the vehicle of the most soul-inspiring and soul-uplifting realities. Every word will be electric, every sentence radiant, and quickening as the sunbeam.

II. This is the case in relation to UNDERSTANDING. "I understood as a child." The Christian's understanding here is like that of a child in several respects. First: *In feebleness*. The child's intellect, like his body, gets strength by nutriment and exercise. In the first stages it is very feeble. It is incapable of any great effort. It is thus

with the Christian here. We say of such a man—he has a great intellect. But in reality the greatest is very weak. How little the effort that the greatest intellect can make in search of knowledge! What a small amount of truth can the most vigorous hold within his grasp. In heaven the understanding will be strong, unencumbered by matter, unchecked by disease, unclouded by sin. It will grow young with age and strong with exercise. Secondly: *In sensuousness*. A child's understanding is under the control of the senses. It judges by appearances, it is taken up with the forms of things. Is it not so with the Christian? He is prone to "mind earthly things," "to judge after the flesh." The theology and the ritualism even of the most spiritual are coloured by sensuousness. The hell and heaven of Christendom are sensuous worlds. Thirdly: *In relativity*. The child judges of all things by their relation to himself. His father may be an author, thrilling the intellect of his age, or a statesman, directing the destinies of a nation, but the child knows nothing of him in those relations. As a father only he knows him. So with the understanding of a Christian. His conceptions of God are purely relative. Redeemer, Father, Master. Thus only is He regarded. What He is

in Himself, what He is in the universe, what He is in immensity, he understands nothing. In eternity we shall "see Him as He is." Fourthly: *In servility*. The child yields his understanding up to others, often allows it to be used as clay in the hands of a potter. So it is often with Christians here. They are not generally independent in their inquiries. They put themselves in the hands of Churches and priests, and call them master. Not so in heaven. Each with a full consciousness of his individuality will be independent in his investigations and conclusions.

III. This is the case in relation to REASONING. "I thought as a child." In the margin the word *reasoned* is put for thought. The child reasons. Logic is not mere art, it is an instinct in human nature. How does the child reason? From an *insufficiency of data*. Having neither the power nor the opportunity of making an adequate observation and comparison, he draws his conclusions from passing impressions and unfounded conjectures. Thus it is often with the Christian here. His knowledge of the facts of God and the universe on which he reasons is so limited, that his conclusions are often inconclusive and puerile. The grave and pompous discussions of our most learned theologues on the ways of God, must appear to

the ear of an angel as absurd as the prattle of children on the affairs of kingdoms does to us. The child reasons, Secondly : *From the impulse of desire.* In all cases his wish is the father to the thought. It is too often so with the Christians here. Their likings control their logic. Not so in heaven. How sublime the difference between the Christian in time and the Christian in eternity. How vast the disparity between the *speech, understanding, and reasoning* of Saul, the little Jewish boy, and "Paul, the aged," the great theologian and sublime apostle. This is only a faint type of the difference between the Christian here and the Christian yonder.

CONCLUSION.—This subject teaches, First. *The educational character of this life.* The true view of this life is that it is a school for eternity. Here all souls are in a state of pupilage. Some are deriving the true advantages from the discipline, and some are not. Whilst thousands leave this school from year to year unimproved, incorrigible, utterly unfit for the services of eternity, worthless to God in the universe, others are being made meet for the inheritance of the saints in light. Brother disciples, be reconciled to this state. School-days are not always the most pleasant. There are restrictions, and disciplines, and studies, more or

less painful. Struggle on till you "put away childish things," all that is childish in speech, and understanding, and reasoning. We shall leave this school soon for the family mansion and the grand inheritance. Secondly : *The organic unity of man through all the scenes and stages of his being.* Though the man here talks and judges and reasons very differently to what he did when a child, he is nevertheless the same being. He is but the child more fully developed. He is but the sapling grown into the tree. It is so with the Christian in the other world. He is the *same* being as he was here, he is but the child grown into the man, freed from "all childish things." Man in heaven is but the child matured. We shall never be greater than men. Whatever is brilliant and great for us in the future will be but the development of the germs that slumber in us now. Thirdly : *The necessity of modesty in the maintenance of our theological views.* In the light of this subject how preposterous it is for poor frail, fallible man to set himself up as an authority in theological matters, to assume the priest, the bishop, the pope. "I do not know what I may appear to the world ; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself by now and then finding a

smoother pebble, or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." — *Sir Isaac Newton.*

TRUE PILGRIM LIFE.

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."—Numb. x. 29.

ISRAEL was now fairly out of Egypt, and on its journey through the desert to Canaan, the promised land. Under the leadership of Moses the chosen tribes had commenced a pilgrimage intricate, trying, perilous, yet full of promise. The text is the invitation of Moses to Hobab, his brother-in-law, to join him and his charge in the interesting journey. They had been nearly a year in the wilderness of Sinai, not far from the dwelling of Jethro, or Raguel, the father-in-law of Moses. They were now resuming their journey, the motion of the mystic pillar was a signal for them to recommence their march. Hobab felt inclined to remain in his native region, but Moses pressed him to go with them. We shall look at the words of Moses as illustrating *true pilgrim life*. The life of all is indeed a pilgrimage. "We are strangers and pilgrims on the

earth, as all our fathers were." Life as a journey is *constant*. There is no pausing a moment, whether asleep or awake, we are moving on. It is *irretraceable*. We cannot go back a step. We have done with the past for ever, only so far as memory will bind us to it. It is *resistless*. We cannot stop. It would be easier to stop a planet in its course than to stop a man journeying to eternity. But whilst the life of all is a pilgrimage, all are not taking the *same* course, and moving to the same destination. Morally there is a true and a false pilgrimage. We take the words to illustrate the life of a true pilgrim.

I. IT IS A LIFE TO A GLORIOUS DESTINY. Israel was now wending its way to Canaan, the promised land. "We are journeying unto the place of which the Lord said, I will give it you." Canaan was a lovely country, and held out to the heart of Israel in aspects most attractive. But this lovely country is only a faint type of something more glorious that looms before the vision of the true soul. What is the true Canaan of humanity? *Moral perfection*. An absolute freedom from sin, and a full and harmonious development of our powers in connection with all that is true and divine. This is our Canaan. No "inheritance" like it. This is our "kingdom." No empire like it. This is our "crown." No

diadem like it. The *true* soul marches on through life not in quest of some *outward* good, as did the Israelites of old, but in quest of *holiness*. All his aspirations are to become holy, even as God is holy. It is like Canaan in two respects. First: *It is the gift of God*. "The Lord said, I will give it you." Holiness is a divine gift; a gift, however, bestowed in connection with man's resolute purposes and earnest agency. It is to be obtained by a wrestling of the soul. Secondly: *As a motive for exertion*. Canaan was the motive which Moses held out to Hobab now. The beauty of holiness is the motive in the true life. Moral goodness is at once its own reward and its own motive. It is not a means to heaven; it is heaven itself. It can only be gained by seeking it for its own sake.

II. IT IS A LIFE OF SOCIAL BENEVOLENCE. "Come thou with us, and we will do thee good." Every man who is rightly prosecuting the pilgrimage of life is full of social sympathy and love. He wishes all to share with him the joys both in the walk and destination of his journey. Godliness is a social power. He who loves the great God with filial affection will love all men as his children with fraternal sympathy. First: *The language of a true life is that of invitation*. "Come with us." There is a life that is called religious

whose language is that of scorn, contempt, anathema. A true man says to his fellow not only in words but in his spirit, conduct, influence, "Come with me." There is a moral magnetism in the life of a genuinely good man—souls heave after him as billows after the moon. Secondly: *The spirit of a true life is that of kindness*. "We will do thee good." Come with us, not for our sake, but for your own: we seek not yours but you. Come with us, not that we may make you Baptists, or Methodists, or Independents, but that we may do you *good*. We would not take you into the little kitchen garden of any sect, but into the grand moral Canaan of truth, goodness, and God. We want you to go with us that we may bless you with the light and the love which kind heaven has vouchsafed to us. This is the spirit of true pilgrim life.

III. IT IS A LIFE UNDER THE BENEDICTION OF HEAVEN. "For the Lord hath spoken good concerning Israel." What glorious things did the Almighty promise to Israel through Abraham, Jacob, Moses. He blessed them too by miracle and vision, and with a constant symbol of His presence, "the cloud by day and the fire by night." They were under His especial guardianship. "He had spoken good concerning Israel." And

truly God has spoken good concerning all the holy and the true ; all who are the genuine disciples of His blessed Son. What has He said to them? First: *That they are his friends.* "Ye are my friends," &c. Is this nothing? Secondly: *That He is always with them.* "Lo, I am with you always," &c. Is this nothing? Thirdly: *That He has 'mansions prepared for them in the future.'* "In my Father's house are many mansions," &c. Is this nothing? What are all the promises made in the Bible but *good* which He hath spoken concerning his people.

CONCLUSION: Brother disciple, our journey through life may be a trying one. We may have to tread on thorns, serpents may coil about our feet. We may shiver in the keen winds, and feel the pelting storm. But notwithstanding all, if we are true, we move under the benediction of heaven. "The Lord hath spoken good concerning Israel."

A SOCIAL SCENE IN HUMAN LIFE.

"I have seen servants upon horses, and princes walking as servants upon the earth."—Eccles. x. 7.

THE royal preacher here points to a state of things that came under his own observation, and that seemed to have made a deep impression upon his mind. He sketches a social scene, and

we make three remarks concerning it.

I. THIS SOCIAL SCENE IS COMMON. "Servants on horses, and princes walking as servants on the earth," were not confined to the age and country of Solomon. They are in all society the world over, and the ages through. We have them amongst us in every department of life. We see them, First: *In the political realm.* We see small-minded, mean-natured men occupying influential offices in the State, prancing on fattened steeds of prosperity, whilst men of nobler make are doomed to menial work. We see them, Secondly: *In the ecclesiastical department.* How often in what is called the religious world do we see the small brained and the lean natured men galloping on steeds of patronage and affluence, whilst men of princely souls have to walk upon the earth doing a curate's exhausting work and living on a curate's scanty fare. We see them, Thirdly: *In the commercial department.* How often do we see little men by trickery, fraud, and lucky hits become the great men of the market, men whose transactions influence the whole tide of commercial life, whilst men who are royal in character have to plod on from year to year in order to eke out a mere subsistence for themselves and families. We see them, Fourthly: *In the literary de-*

partment. Who are proudly galloping on the high ways of literature? Whose productions are hailed by the largest numbers, meet with the largest sale, and yield to the authors the largest return for their labour? Undoubtedly, with but few exceptions, not the princes in nature, not the true aristocracy in thought, culture, and intelligence, but the servants, the servile, the charlatanic. "I have seen servants upon horses, and princes walking as servants upon the earth." So do we, Solomon, see them everywhere! Everywhere about us here in this England of ours.

II. THIS SOCIAL SCENE IS INCONGRUOUS. First: *It does not agree with what we might have expected under the government of a righteous God.* Arguing *à priori* from the principles of eternal justice we should expect that the condition of men here would be regulated by their moral character,—that the worst man would be the poorest, and that the most mean and base in heart would be the most menial and degraded in position, and the reverse. That the race is not always to the morally swift and the battle to the morally strong, is an undoubted anomaly in the government of God. Secondly: *It does not agree with the moral feelings of humanity.* Whilst there is a perversity in man which leads him to hurrah! the suc-

cessful and the prosperous, to uncover his head to the man on the prancing steed, there is, nevertheless, down deep in the heart of all men a feeling that such a scene as that indicated in the text is something terribly incongruous, a great moral enormity.

III. THIS SOCIAL SCENE IS TEMPORARY. First: *Such a social scene does not exist in the otherworld.* Death destroys all these adventitious distinctions and moral incongruities. "Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away: his glory shall not descend after him." "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." Many paupers on earth will be princes in eternity, and the reverse. Secondly: *Such a social scene will not always exist here.* There is a millennium for this world—a period when there shall be a resurrection, and an enthronement of the souls of those who were "beheaded for the witness of Jesus." (Rev. xx. 4.) The idea of this passage, as we understand it is, that the time shall come when that noble spirit in men which led the corrupt and intolerant of their age to martyr them, shall come up in the souls of earth's population as the regnant and

triumphant power. The spirit of the old martyrs shall one day be the governing spirit of all men on this earth.

CONCLUSION.—Let not the apparent irregularities and discrepancies in God's providence to the world dishearten thee, my brother. "Be not thou afraid when one is made rich, when the glory of his house is increased." It will matter but little to thee fifty years hence as to whether thou didst crawl on the earth on thy crippled limbs, or galloped through it on a fiery Arab. But it will matter everything to thee as to whether thou hast been morally noble or morally base.

SKETCHES FROM GENESIS. (VII.)
ABRAM THE PILGRIM.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," &c.—Gen. xii. 1—9.

In these verses there are three thoughts suggested to us.

I. THE DIFFICULTIES OF THE LIFE OF FAITH. First: *Natural ties*. It was with the intention of going straight to Canaan that Abram departed from Ur of the Chaldees; but Terah probably found in Haran what he expected to find in Canaan, and thus caused Abram to remain there also till after his father's death. The fear of a father's displeasure, and the taunts of relations and compan-

ions have sometimes banished from the mind many good resolutions. The claims of Jesus are infinitely higher than those of the best friends and dearest relations, "He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Secondly: *A desire to be satisfied with the present and visible*. It is natural for us to think that Abram should be satisfied with the substance he had gathered, and to live contentedly in the enjoyment of the blessings he possessed; it was difficult to part with kind friends and neighbours; but the voice of God must be obeyed at whatever pain to personal feelings. Being accustomed to earthly things, the soul is often chained to them instead of enjoying its true liberty in the spiritual world. Thirdly: *Imperfect knowledge of the future*. The future was enveloped in darkness to Abram. "And he went out not knowing whither he went." Surrounded with the present, and the future comparatively unknown, is a great difficulty to us to live the life of faith.

II. THE CHARACTERISTICS OF THE LIFE OF FAITH. First: *A firm belief in the testimony of God*. Though ignorant of the position, the inhabitants, and the climate of the land he was journeying to, his soul remained firm on the rock. "Thus saith the Lord." The difficulties of

the spiritual career are manifold and great; the testimony of God is sure. "But the word of the Lord endureth for ever." Secondly: *A proper estimate of the visible.* "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered," &c. Earthly possessions are not in themselves evil, but many employ them to the ruin of their health, reputation, peace of mind, and the ruin of their souls in the end. Faith enables her possessor to use without misusing the gifts of a kind Providence. Thirdly: *A worshipping life.* Altars are built, and the name of the Lord called upon. (Ver. 7 and 8.) Sacrifices of time, talents, and wealth are daily offered by the possessors of faith. Our faith is in a Person, and not in a cold and formal creed, and the more that Person is worshipped and adored the stronger our faith becomes. Faith cannot live without worshipping; this is her life-blood. Fourthly: *To be undismayed at improbabilities.* "And the Canaanite was in the land." The question might be asked, "Abram, where are the required forces to extirpate these inhabitants?" His reason could give no reply, but his faith looked towards God, saying, "With men this is impossible; but with God all things are possible." Fifthly: *A progressive life.* "And they went forth to go into the land of Canaan;

and into the land of Canaan they came." The life of faith is not stationary; her mottoes are, "onwards and upwards." It is often uphill work, and great effort required before we can hold our ground, but often the waves that seem adverse toss us nearer the looked-for haven.

III. THE BLESSINGS OF SUCH A LIFE. First: *More than compensation for every natural loss.* The possession of Canaan, and having God as a Protector and Father, more than compensated the patriarch for every loss he may have sustained when leaving the land of his birth. The decision of Moses in reference to the profits of earth and those of faith was, "Esteeming the reproach of Christ greater riches than the treasures in Egypt," &c. Paul reckoned up the sum, and gave the result in the words, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. Secondly: *Inward happiness in being the means of doing good to others.* Abram was not only blessed himself, but made a blessing to others. Thirdly: *It leads to a life of spiritual and eternal sight.* The natural to Abram was only the first fruits of the spiritual inheritance awaiting him. The life of faith is the highest possible for man to live on the earth. The brute creation live by sight, let us live a higher life than the

beast that perisheth, that such a life may end in an eternal sight of Him that said, "He that believeth on me, though

he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die."

CYMRU.

Seeds of Sermons on the Book of Proverbs.

(No. CCXII.)

GOODNESS AND HAPPINESS.

"He that getteth wisdom loveth his own soul ; he that keepeth understanding shall find good."—Prov. xix. 8.

"He that keepeth the commandment keepeth his own soul ; but he that despiseth his ways shall die."—Prov. xix. 16.

SOLOMON, like other of the inspired writers, frequently employs different words to represent the same thing. In the verses before us there are no less than three words to represent one thing — religion. "Wisdom," "understanding," "commandment." Religion is a subject of such transcendent importance, and is so many sided, that no one term could possibly set it forth. The verses suggest two remarks.

I. THAT SPIRITUAL GOODNESS IS THE GRAND PURPOSE OF LIFE. In what does spiritual goodness consist? An answer can be got from the verses. First: *In getting the true thing.* "He that getteth wisdom." It is not a thing which comes into the soul irrespective of our choice and effort. It must be sought after. Sought after with earnestness and perseverance. "Get wisdom." "With all thy get-

ting get understanding."

"Search the Scriptures," &c.

Secondly: *In retaining the true thing.* "He that keepeth

understanding. There is a possibility of losing it, after having

gained it by immense effort. Men have fallen, therefore it

must be retained by watchfulness and prayer. "Buy the

truth and sell it not." When you have got it hold it with all the

tenacity of your being. Thirdly: *In acting out the true thing.* "He

that keepeth the commandment." Religion is not a mere

truth, gained by study and retained by holy watchfulness in

the soul. It is truth translated into actions, embodied into life.

It is keeping the commandment. "If a man love me he will keep

my commandments." Such is the sketch of goodness and religion

as given in these verses. Elsewhere it is represented in

other forms, such as "honouring Christ," "glorifying God,"

"repenting," and "believing." Our point is that to become religious

is the grand end of our existence. (1.) Nothing higher

than this can be aimed at. It is higher than heaven. What can

be greater than to become like God. (2.) Nothing lower should

be aimed at. The man who

aims at something lower than this, something lower than to become religious and godlike, wastes his energies, and misses the end of his being. Goodness is the heaven of souls.

II. THAT HAPPINESS IS THE OUTCOME OF SPIRITUAL GOODNESS. We are told here that he who gets, retains, and practises this divine thing "loveth his own soul," "keepeth his own soul," and that he who does it not "shall die." "He who findeth me," says religion, "findeth life." And again it says, "He who sinneth against me, sinneth against his own life; whoso loveth me hateth death." How is a man to get true happiness? Not by seeking it as an end; but by goodness—out of goodness will bloom this Paradise. "This is life eternal to know thee," &c. True blessedness is to be found in the true idea, the true affection, the true deed. Who is the man that really "loveth his own soul?" Not the man that is struggling everlastingly after his own happiness, whether in the world or in religion. But the man who is struggling after goodness, who is following on to know the t, who is "forgetting the things that are behind, pressing on to the things that are before to the mark of the high calling."

(No. CCXIII.)

THE DESERVING POOR.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. xix. 17.

WE are told that the poor shall never cease out of the land. Paley defines a poor man as he, of whatever rank, whose ex-

penses exceed his resources. It is very clear from this that there may be poverty which has no claim to our commiseration and charity. For bad management, extravagance, and indolence, which are crimes, originate a great deal of a certain kind of poverty. There is, however, in all neighbourhoods, and ever has been, a large amount of *deserving* poverty—poverty that has come on by oppressions, misfortunes, afflictions, &c. The text leads us to consider three things in relation to the deserving poor.

I. MAN'S DUTY TOWARDS THE DESERVING POOR. He that hath pity on the poor. Two things are implied concerning this pity.

First: *It must be practical.* The text speaks of it as *lending* to the Lord. It is pity, therefore, that gives, that does something to relieve distress. The pity that goes off in sentimental sighs, or goes no farther than words, saying, "Depart in peace, be warmed, be filled," is not true pity—the pity that God demands for the poor. It is a practical pity. "Is not this the fast that I have chosen, to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him." Secondly: *It must be genuine.* The words imply that the pity is "accepted of the Lord." He takes it as a loan, therefore it must be genuine. The service rendered is from right principles. There is a large amount of charity shown to the poor which is inspired by motives abhorrent to Omniscient Purity. Some give because it is respectable; some because it tends to a little fame; some in the hope of a return in some form or other;

some from the feeling of self-righteousness, hoping thereby to secure the favour of God. All this is spurious charity—charity that God will not, cannot accept as a loan. The charity which is a loan to the Lord must be a genuine, disinterested, and loving gift to the poor.

II. GOD'S INTEREST IN THE DESERVING POOR. So deep is his interest in the poor that He regards a genuine gift to them as a loan to Him. God's interest in the poor is shown in three ways. First: *In the obligation that is imposed on the rich to help them.* He denounces all neglect and cruelty of the poor. "Woe unto him that buildeth his house by unrighteousness and his chamber by wrong, that useth his neighbour's service without wages." Again, "Whoso mocketh the poor reproacheth his Maker." Again, "What mean ye that ye beat my people to pieces and grind the faces of the poor." Again, "Whoso stoppeth his ears to the cry of the poor, he also shall cry himself but shall not be heard." He inculcates practical sympathy for the poor. (See Exod. xxii. 21, 22; xxiii. 9; Lev xix. 33; xxv. 35; Deut. x. 19; xxiv. 19; Prov. xxii. 22; Isa. i. 17—23. Secondly: *In the earthly condition into which He sent his Son.* Christ came of the poor. He descended into "the lower parts of the earth." His parents were poor. His associates were poor. He Himself was poor. "He had nowhere to lay his head." Thirdly: *In the class from which He selected his servants.* His greatest prophets in olden times were ploughmen and shepherds. His apostles were the fishermen and the tentmaker. He chose the poor, &c.

III. THE DIVINE ACKNOWLEDGMENT OF SERVICE TO THE POOR. "And that which he hath given will He pay him again." Every gift of genuine piety to the poor is a loan to the Lord, and a loan that shall be paid. (1.) It is often amply repaid in this world. (See Deut. xvi. 17—11; 2 Cor. ix. 6—8.) (2.) It will be acknowledged in the day of judgment. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

CONCLUSION: Let us remember the poor. It is a sacred and religious duty. "It is pure and undefiled religion," &c. God, says Jeremy Taylor, is pleased with no music below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons. This part of our communication does the work of God and our neighbours, and bears us to heaven in streams made by the overflowing of our brother's comfort.

(No. CCXIV.)

PARENTAL DISCIPLINE AND FILIAL IMPROVEMENT.

"Chasten thy son while there is hope, and let not thy son's spare for his crying."—Prov. xix. 18.

"Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."—Prov. xix. 20.*

THE subject of these words is parental discipline and filial improvement.

I. THE PARENTAL DISCIPLINE. The words teach First: *That parental discipline should always be timely.* "Chasten the son

* The 19th verse has been discussed in a former article.

while there is hope." There is a period for discipline in the experience of every child. Of all periods it is the most important; it does not extend over many years; it is the character-forming period—the period when there is in the mind no set principles, no favourite notions, no settled habits. The soil is fresh and without weeds; the sapling is tender and can be turned to any shape; the wax is soft and can receive any impression. That is the time for discipline. Woe to the parent who neglects this period; sad to the child if he has not experienced it. Secondly: *Parental discipline is sometimes painful.* "Let not thy soul spare for his crying." It is sometimes (1) painful to the child. The greatest pain is not that inflicted by corporeal punishment: the material rod is not the most painful rod, nor is it the most effective. It is the rod of truth, the rod of displeased love, the rod that does not touch the flesh but the heart. (2) Painful to the parent. No true parent can in his discipline inflict so much pain upon his child as he himself experiences. He who inflicts pain upon his child from passion and revenge may experience some gratification in his unmanly and infernal work; but he who does it purely for the child's good is distressed to the very soul: he stabs his own heart—his love bleeds. Thirdly: *Parental discipline should ever be firm.* "Let not thy soul spare for his crying." The child's tears may distress you, his shrieks may go to your soul and unman you—still be firm. The evil that you seek to crush must be crushed, or your child will be

damned. Calmly keep your object in view. Desist only when the child cries, not on account of the rod, but on account of the fault. There is a parental indulgence that is the greatest curse to children. Eli an example.

"The voice of parents is the voice of God,
For to their children they are heaven's lieutenants;
Made fathers not for common uses merely,
But to steer
The wanton freight of youth through storms and dangers,
Which with full sails they bear upon, and straighten
The mortal line of life they bend so often.
For these are we made fathers, and for these
May challenge duty on our children's part.
Obedience is the sacrifice of angels,
Whose form you carry."

SHAKESPEARE.

II. FILIAL IMPROVEMENT. Observe, First: *The conditions of improvement.* "Hear counsel and receive instruction." (1.) The attention to truth. "Hear counsel." Truth speaks everywhere—in nature, in human history, in the Scriptures of God. But men do not hear, they are deaf. The first thing is to listen to her voice, (2.) The reception of truth. "Receive instruction. Take it in—into the understanding—into the affections—in to the life. Take it in as the very food of the soul; digest it well, so that it become the very blood of life. Secondly: *The purpose of improvement.* "That thou mayest be wise in thy latter end." A wise man is one who thinks, feels, and acts wisely in all things—a man that realizes the grand idea of his being—a good man. Now, whilst good-

ness is always important, its goodness will be felt in the latter end—the end that awaits us all; the end that ends all our connections with this life; the end that ushers us consciously into the spiritual retributive and eternal. It is a sad thing to live a fool; it is a sadder thing to

die one. Men who were counted wise by the world were fools in their latter end. Voltaire said, "I will give you half of what I am worth if you will give me six months' life." Gibbon said, "All was dark and doubtful." Hobbs said, "I am taking a leap in the dark."

The Pulpit and its Handmaids.

In Memoriam.

THE LATE REV. EVAN LEWIS.

ANOTHER of our ministerial friends and helpers in our Homiletic labours has entered on his heavenly rest. The following sketch of his valuable life has been handed to us:—

"Mr. Lewis was born July 20, 1825, at Newtown, baptized by Rev. Professor Davies, M.A., afterwards of Brecon College. His parents were respectable and godly people, and under their training he grew up from infancy a child in the church of God. From his earliest years a lover of books, he developed great aptitude for acquisition of knowledge. His inquiring spirit, his decided originality even when a youth, his amiability of disposition, soon brought him into prominence as a leader of young men of his own age in Sunday-school teaching, literary societies, and musical studies, for which he possessed great taste and genius. It was not long before a youth of such powers and character attracted the attention of his pastor (an able and well-known man in

the Principality), the Rev. Evan Jones. He was accordingly invited by his pastor, and by the church of which he was a member, to exercise his gifts as a preacher, with a view of becoming a minister of the Gospel.

"So he preached at first with diffidence and fear in the old sanctuary where his parents worshipped, and which he much loved. His first essay won the approval of all the church. With a brave heart and determined purpose he set himself to the task of full preparation for the ministry. It became the passion of his life, and that he might not be burdensome to his friends he started upon a lecturing tour (while yet a mere lad) through various towns in South Wales in order to raise funds necessary for his preparation for college. His efforts were crowned with success. Having studied a year with Rev. Isaac Watts, of Boston, he was admitted student of Airedale College, under the presidency of Rev. Walter Scott. He spent five years at college, took the first position in mathematics

and philosophy. He graduated B.A. in 1852, passed the Hebrew and Scripture examination at the University of London, was elected Fellow of the Royal Geographical Society and of the Entomological Society in 1855. His ministerial course was uniformly happy and successful,—highly prized and revered by all who knew him at Rothwell, Accrington, and Preston. He was a man of large reading and varied culture, especially in Hebrew, Biblical criticism, mathematics, and science. He was quite at home in geology, chemistry, and natural philosophy. During his first charge he became a candidate for the chair of classics and philosophy at Brecon College, and, though he was not appointed, some who were present testified that his testimonials were the best ever presented to that Board. He was a thoroughly independent inquirer, and a careful expounder of Divine truth. His mind being essentially of a scientific cast, he submitted less to the rule of authority than to the judgment of reason. He carefully examined for himself all the phases of Christian doctrine, and, once having settled his convictions, no man held them more firmly, or was more ready to give a reason for the hope that was in him. He was careful in the preparation of his sermons, which were decidedly original, thoughtful, terse, and elegant in style, and marked throughout by great spiritual beauty. Judged by the impression which he produced in a short ministry in London, his discourses must have been very fascinating and impressive. As a man he was modest and retiring in disposition, but ex-

ceedingly amiable and cheerful. He had a wise head and a steady hand in the management of men and of church affairs. He loved humanity, and never spared himself to promote the welfare of his race. He was a warm advocate of education and the temperance cause; and in the large towns of Lancashire, such as Accrington and Preston, he delivered on various occasions as many as twenty *different* lectures on scientific subjects, with experiments, for the entertainment and improvement of the people. He had all through life to battle more or less with delicacy of health. Yet when he came to London, to a warm-hearted and admiring people, he came in the maturity of his powers thirsting for years of service and usefulness in his Master's cause. But early in January his strength failed him, and, to his great grief and that of his friends, he was laid by from his work.

"He bore his illness with manly patience and Christian resignation. While at first clinging to life, and longing for a few years of service in the enlarged sphere which God had opened up for him, yet later on he gradually loosened from the world, and longed to go home. That he should have been brought to London so speedily to die was a question which at first greatly perplexed him; but he closed the controversy one evening by saying, "The Lord is full of wisdom—that *will do*." He met his end bravely, full of faith and hope, without a shadow of cloud from the beginning to the end. He suffered much as the disease progressed, and his daily prayer was, "Lord Jesus, come quickly." He called his little

children and friends around his bed, gave them all his last blessing, and solemn commands that they should all meet him in heaven. The night before he died he repeated the words, "Come, ye blessed of my Father, inherit the kingdom." And then, in pain and a kind of wonder, added, "Why should I be left wandering up and down, when the gates of the city are always open? Lord, take me in." He sometimes repeated the close of the 24th Psalm, but his favourite Psalm was the 46th. Oh how he rested and rejoiced in it! "Read to me" (he would say) "those sweet words once more; I could read them a thousand times and never get weary." The Psalm was read, he repeating some of the verses—pausing upon the expression, "God shall help her, and that right early," and upon the last verse, "The God of Jacob is our refuge." He then drew a parallel between Jacob's going from home—a mere lad—and his own starting out in life, to determine his work and place in this great world; and added, "Do you know the God of Jacob? A thousand times have I found him my refuge and strength. If all the Bibles were burnt and lost, I would venture all upon that Psalm." He then repeated and tried to sing, "Praise God from whom all blessings flow," &c. And when he had repeated the last line, he started off into a kind of monologue, of which we could catch only the first words, "Jesus is my God. The Jews—dabbled in tradition—and speculation—while their eyes were closed to the Divine Genius who dwelt among them."

"About two hours before he died, when he was suffering much pain, his brother reminded him of the promise that there should be no more pain. He thanked him for reminding him of this aspect of the heavenly world, and said, "I know what it means now." He thanked him, moreover, for all his kindness; and this was a special feature of his illness, namely, the bright and cheerful thankfulness with which he overwhelmed his friends for every little attention.

"He had no anxiety about himself, but his thoughtful solicitude about his dear ones left behind was very manifest and impressive. In view of the great eternal rest, to which he hastened like a home-sick child, he was overwhelmed with the thought that every member of his own family would be found there. He went through the list, and declared his conviction that father, mother, brothers, sisters, would be all there. So far as we could learn, his last words in the straits of death were "*happy, happy!*" Thus passed away this beautiful and gifted spirit; and his holy life, combined with his calm, happy death, testify that a brighter Christian seldom entered heaven. One cannot leave our lamented brother without wondering at the mysterious Providence which removed so early one who was so fitted for useful and even brilliant service; but we cannot doubt but God has better service for him elsewhere, and those who knew him best will endeavour to realise something of his own faith and spirit, and say, 'The Lord is full of wisdom—that will do.'"

Such is a brief sketch of the life of our departed friend—a sketch

drawn by a loving but faithful hand. I knew him well, enjoyed his confidence, and prized his friendship. Naturally he was a man possessing that rare and priceless faculty we call *genius*. He had the remarkable power of stripping a truth of its accidents, peering into its heart, and bringing it into the light. What his reason perceived his heart felt, and his fine imagination touched into life and fashioned into beauty. But the tone and temper of his soul—it was that invested him with those charms which attracted to him the sympathy of so many hearts, and gave to his life such a power for good. His superior powers were highly cultured and richly stored. He was a master of the original languages—a man of high scientific attainments, of varied accomplishments, a dialectician before whom few could stand. Unselfish generosity was the basis of his character. It was the atmosphere of his intellect—the orbit of his soul.

As a preacher he was both instructive and impressive. His

trains of thought were often very original, and his illustrations, whether drawn from the treasures of science, or from his own affluent imagination, were sometimes overwhelmingly impressive. He never dealt in platitudes. The glorious old truths passing through the reasonings of his own independent mind, and the fires of his own heart, came forth pulsating with a new life. Though like the great preachers of all times he shrank from popularity, and loathed from his soul the clap-trap by which it is too often won, in all the spheres he occupied he never failed to draw around him the most thoughtful and earnest spirits of the neighbourhood. He has joined the “spirits of just men made perfect.” His connection with his charge in London was short, not extending to three full months. He just appeared to the admiring congregation, and, like an angel, radiated the influences of eternity, and then passed away.

Notes on New Books.

BY A BARRISTER.

THE first volume is ready of a *A History of England from the Earliest to the Present Time*, to be completed in five volumes, by Sir Edward S. Creasy, M.A., Emeritus Professor of History in University College, London. The volume takes the history to the end of the reign of Edward I. It is published by Mr. James Walton,

A translation from the French of the *Works of Alphonse de Lamartine* is issued by Messrs. Bell and Daldy.

SOME of the grossest of the many mis-representations in *Lord Campbell's Lives of Lyndhurst and Brougham* have been corrected in a book which Lord St. Leonards has published at Mr. Murray's.

My Reminiscences of Mendelssohn and his Letters to me, is the title of

a work by Edmund Devrient, translated from the German by Natalia Macfarren and published by Mr. Bently.

"A Templar" has given us some skilful Cabinet Pictures in a volume called *The Gladstone Government*, which is published by Messrs. Hurst and Blackett.

The Annals of the Bodleian Library, Oxford, from its earliest foundation to the year 1857, with an account of the various collections there preserved, together with a brief preliminary sketch of the earlier library of the University, have been prepared in one volume by Mr. W. D. Macray, M.A., and published by Messrs. Rivingtons.

A useful work in Geological Chronology has been written by Mr. J. Scot More entitled *The Pre-Glacial Man*. (Dublin, Hodges, Smith, and Foster.)

The Pre-Historic Nations (Sampson, Lowe, and Co.) is the title of a volume by Mr. John D. Baldwin, M.A., of inquiries concerning some of the great Peoples, and civilizations of antiquity, and their probable relations to a still older civilization of the Ethiopians or Cushites of Arabia.

A useful reference book, entitled *The last Century of Universal History*, has been conveniently compiled by Mr. A. Charles Ewald, F.S.A., of her Majesty's Record Office, and published by Messrs. Frederick Warne and Co.

Messrs. Charles Griffin have ready a new edition, in two large volumes, *A Compendious History of English Literature and of the English Language from the Norman Conquest*, by Dr. George L. Craik, LL.D.

A Critical History of the Jews, by an eminent critic, who has spent many years in the study of Scripture, is published by Messrs. Longmans. It is the history of Israel by Heinrich Ewald, translated from the German, and edited with a preface and appendix, by Mr. R. Martineau, M.A.

The same publishers also issue, in two volumes, a new work by Mr. W. E. H. Lecky, M.A., *A History of European Morals from Augustus to Charlemagne*.

Dr. J. Scott Russell, F.S.A., publishes at Messrs. Bradbury and Evans' an important book on *Systematic Technical Education for the English People*.

The Travels of a Hindoo to various parts of Bengal and Upper India, is a useful account, in two volumes, by Bholanath Chunder of his journeyings. It is published by Messrs. Trübner, and has an introduction by Mr. Talboys Wheeler.

In two volumes, with maps and illustrations, Mr. Alfred Russell Wallace publishes (Macmillan and Co.), *The Malay Archipelago: the land of the Orang-Utang and the Bird of Paradise*.

Mr. Bayard Taylor gives us two volumes, called *The Bye Ways of Europe* (Sampson, Low and Co.), being an account of his visits by unfrequented routes to remarkable places between Europe and Asia, the Pyrenees, Maddalena, the Saubian Alps, &c.

Adventures in the Ice is the title of a comprehensive summary of Arctic explorations, discovery, and adventure, by John Tillotson. (Hogg and Son.)

Mr. George Francis Armstrong, the brother of Mr. Edmund J. Armstrong (whose poems attracted favourable notice some time since), has published at Messrs. E. Moxon and Sons', a successful volume of miscellaneous *Poems*.

In twenty-nine volumes, uniformly bound, Messrs. Griffin have published a neat and cheap edition of *The English Poets*, with historical and critical notes, memoirs, &c., by Mr. Robert Bell.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

SERMONS PREACHED IN THE KING'S WEIGH HOUSE CHAPEL, LONDON.
1829—1869. By T. BINNEY. London: Macmillan and Co.

THIS is a volume containing seventeen sermons, the subjects of which are The Works of Jesus, and What Underlies Them; Experience and Hope, Conservative of Faith; Life and Immortality brought to Light by the Gospel; The Blessed God; Men in Understanding; Natural and Revealed Religion; Salvation by Fire, and Salvation in Fulness; The Divine Life in Man; Regeneration and Renewal Principles to be Remembered; The Closet and the Word; Watchfulness and Work; The Law our Schoolmaster; The Creed of St. Paul; Rationalism at Corinth; An Old Year Meditation; Buying and Selling; A Week-day Homily. Some of these discourses have appeared in print before, and in length and elaboration are rather treatises than sermons. Whilst they are in every way worthy of republication in a good substantial volume like this, we nevertheless should have preferred having their space occupied by a larger number of entirely new, shorter, and less finished discourses. Most men can amplify ideas and multiply sentences, but few men can think so originally, profoundly, and philosophically, as Mr. Binney. Taking these sermons as samples of the preaching that has been going on for "forty years" in the Weigh House, the centre of the greatest city in the world, they make us throb with philanthropic delight. For upwards of a generation the author has always crowded his church with young men of the most intellectual and socially advancing type from the various offices and warehouses of the city. Numbers of these are located in every part of the world as heads of families, centres of influence, and leaders of public opinion. No pulpit in this age has extended a wider influence. But the mere *amount* of influence is not that in which we rejoice; the *quality* is of the highest kind. There are pulpits that exert an extensive influence, but it is the influence which tends to emasculate intellect, contract the limits of thought, nurture an intolerant bigotry and a sickly sentimentalism. Every sermon of Mr. Binney's is a challenge to intellectual effort, a trumpet-call to all that is noble in thought, catholic in spirit, manly and Christ-like in life. Our impression is, that had there been in London fifty such pulpits as that of the Weigh House during the last "FORTY YEARS" our "religious world" as it is called, would have a healthier atmosphere, a brighter sky, sceneries more

enchanting, productions more divine, and a population more numerous, enlightened, magnanimous, and God-like. The great want of this age is, MEN in the pulpit. In the days when Jerusalem was thickly populated, Jeremiah was commanded to go through the streets in search of a MAN. Human beings are numerous, but real men are few in every department, and fewer perhaps in the Christian ministry than any where else. Mr. Binney is a MAN—a man in physique, a man in intellect, a man in soul. He was not “put into the ministry” as the Dissenting Colleges put men in, *the ministry was put into him* by the hand of nature and of grace. We do not want more men in the ministry, we want more of the ministry in men. Whilst, of course, we heartily recommend to our readers this magnificent volume of *finished* discourses, we earnestly desire from the author’s pen another volume more sketchy. We do not mean a volume of ghastly “skeletons,” but one of sermon seeds. He must have thousands of manuscripts, the leading thoughts of which would be of great service to those whose special mission it is to expound God’s Holy Word.

A COMMENTARY ON THE HOLY SCRIPTURES. By JOHN PETER LANGE, D.D. Translated by PHILIP SCHAFF, D.D. Edinburgh : T. and T. Clark, 38, George Street.

THIS is the eighth volume of the critical, doctrinal, and homiletical annotations by Dr. Lange, in connection with a number of eminent European divines. This volume contains four parts; the first, two Epistles of Paul to the Thessalonians, by C. A. Auberlen and C. J. Riggenbach, and translated from the German, with additions, by John Lillie, D.D. This also contains a biographical notice of the author of the Commentary on Thessalonians, and also a biographical sketch on Dr. Lillie. The second part contains a critical, exegetical, and homiletical commentary on the two Epistles of Paul to Timothy, by J. J. Van Oosterzee, D.D., Professor in Ordinary of Theology in the University of Utrecht, translated from the German by E. A. Washburn, D.D., and E. Harwood, D.D. The third part contains a commentary of the same description on the Epistle of Paul to Titus, also by Dr. Oosterzee; translated by Dr. Day. The third, a theological and homiletical commentary of Paul’s Epistle to Philemon, by the same author. The fourth, a Commentary on the Epistle to the Hebrews, by Carl Bernhard Moll, Doctor of Theology, General Superintendent of the Province of Prussia, Director of the Royal Consistory and Chief Court Preacher in the Cathedral Church of Königsberg, Knight, &c. Translated from the second edition of the German original, with notes and additions, original and selected, by A. C. Kendrick, D.D., Professor in the University of Rochester, and in the Rochester Theological Seminary. This is pre-eminently a work for preachers; the plan of the work will be known to all who are acquainted with Dr. Lange’s method. The Biblical scholarship is of the highest order, and the theological thinkings most stimulating and directive. The enterprising publisher, in producing works of this class, is laying the preachers of England under an immense obligation.

THE CHURCH AND THE FRENCH REVOLUTION. A History of the Relations of the Church and State from 1789 to 1802. By E. DE PRESSENSE, D.D. Translated from the French by John Stroyan. London: Hodder and Stoughton, 27, Paternoster Row.

THIS is pre-eminently a book for the times. Church and State is the grand subject on which all the thoughtful in England are thinking just now. The author says truly of this subject, "it occupies the first place in the order of the day of our epoch." This is the case not only in our country, but on the Continent too. The writer looks at this question in its relation to the French Revolution. "The French Revolution," he says, "found itself in presence of a powerful State Church, which was the greatest proprietor in the country. The question was not merely of abolishing its privileges, it was necessary also to settle its position. Two systems were discussed; the first subjected it to the common law in all things, and abandoned it to itself whilst leaving to it the means of self-support, a thing easy enough, considering its immense possessions, which might be equitably reduced to just proportions. The second system consisted in putting it under the hand of the State, on condition that this hand should open to give to it a recompense. Unhappily it was with this party that the Constituent of 1789 sided, and to which the First Consul returned at the time of the signing the Concordat with Rome, after a too short interregnum of enfranchisement. This book presents the complete picture of the memorable debates which had this deplorable conclusion, and of the fatal consequences which it entailed on religion and liberty." The book is full of information of the most interesting and stirring kind in relation to this great subject. In its historic lights, a State Church appears in new and suggestive aspects.

SERMONS. By REV. JOHN KER, Glasgow. Edinburgh: Edmonston and Douglas.

WHILST we cannot put Mr. Binney's sermons into any existing class (they are intensely individual) this volume belongs to the selectest class; they are of the same order as those of Caird, Robertson, Huntington, and Bushnell. The volume contains twenty-four discourses, the subjects of which are all vitally important, and some strikingly original. The author combines genius with great power of thought and force of expression. Every page teems with lofty ideas, and sparkles with brilliant sentences, and all this without any apparent striving. The thoughts flow like a full, clear stream, revealing the deep things of earth, and the bright things of heaven.

BIBLE READINGS FOR FAMILY PRAYERS. By REV. W. H. RIDLEY, M.A. Two Volumes. London: Rivingtons.

THESE readings embody reflections that accord with the text and tend to stimulate spiritual thought and devotion. The idea of the author is admirable, and the execution is excellent. We shall be pleased to receive his readings of the whole Bible.



A HOMILY

ON

*Christian Debating Societies.**

“Therefore disputed he in the synagogues with the Jews, and with the devout persons, and in the market daily with them that met with him.”—Acts xvii. 17.



YNAGOGUES were Jewish meeting-houses. These houses were exceedingly numerous. Tradition says that there were no less than 480 of them in the city of Jerusalem, and that they not only abounded in Judea, but were found in every part of the world where there was a colony of Jews. They were set apart for religious worship and instruction. Whilst there was a minister appointed to conduct the services, laymen were not excluded from taking part in the engagements. Thus we find our Saviour, who was then known only as a Jewish peasant, allowed to read and expound the Scriptures in the synagogues. Paul used them, as we are told his “manner was”

* This homily is the substance of an address delivered at the anniversary of the Stockwell Young Men's Debating Society, April 19, 1869.

to introduce the Gospel and to discuss the great question of the Messiahship. It would seem, indeed, that the meetings in these places were not unfrequently turned into debating societies where controversies were conducted on the great questions of morality and religion. Nor did the temple itself exclude debates. Within its sacred precincts free discussion was allowed. Hence it is recorded that Christ even when a boy of twelve years of age, was found "sitting amongst the doctors both hearing and asking them questions." Much should we like a history of the debate in which that wonderful boy took a part, with the great teachers of his age, on that memorable occasion.

It is to be regretted, I think, that such discussion is excluded from the services of churches and chapels in these modern times. Would not some amount of free discussion in the services of the sanctuary serve the cause of truth and religion? Would it not incite the preacher to a more thorough study of the Scriptures and greater preparation for his public services? Would it not tend to break the reign of dogmatism and dissipate enthralling prejudices? Would it not serve much to stimulate an earnest inquiry into the meaning of God's Word and counteract that one-sidedness in thought which the constant preaching of one man has a tendency to promote?

As, however, conventionalism is at present too strong to admit of such debates in the ordinary religious services of our Churches, it is important, I think, that there should be established in connection with every place of worship a society for free and honest discussion on the great questions of duty and destiny. Such a society we have in connection with this Church, and the remarks that I have now to offer will go to show its high advantages. By a good discussion society, I mean a society whose subjects for debate are Christianly selected, whose members are inspired with the love of truth, who enter on the discussion with minds previously prepared to throw light upon the question in

hand, who endeavour to keep a magnanimous temper in all the grapplings of argument, and whose master aim is not to win victories, but to elicit truths.

I. *It furnishes the best means for getting ideas.* All irrational creatures come into the world with a sufficient amount of knowledge to enable them to employ their faculties in the support and defence of their existence. Not so with man. He has to acquire the necessary intelligence. His mind at first is a blank. "The soul without knowledge," says the Royal preacher, "is not good." Ignorance is *confinement*. The entire *area* of the mind's operation is its knowledge. It cannot range beyond its information. Hence, whilst the sphere of enlightened minds is a continent, a world, a system, that of the ignorant is a mere cell. Ignorance is *darkness*. The mind without ideas lives under a midnight firmament. Every new truth is a fresh star in the mental heavens. Ignorance is *weakness*. An ignorant soul lacks force in its faculties, and skill in their use.

But knowledge, always important, is more so in this *age* than in any other. The schoolmaster is abroad! Rulers have at last received the impression that the people have minds to be instructed as well as bodies to be fed. The millions are being educated. The most influential and lucrative positions in the world will soon be closed to all but the most intelligent of the community. Nor is there a *Country* under heaven where knowledge is so necessary as ours. Our island is so small, that in order for its increasing millions to be supported, they will have to work their faculties with more inventive skill, executive promptitude, and persistent energy than ever.

Now can there be better means for gaining knowledge than a good Debating Society? Sources of knowledge abound—nature, society, and books. What is wanted in order to attain it is intense desire, and quickened faculties. And these a well-conducted discussion supplies. It impresses a man with a sense of his ignorance, and makes him feel so

deeply his need of knowledge, as to intensify his desire for learning, and stimulate his faculties in research.

II. *It furnishes the best means for the selection of ideas.* There are different kinds of knowledge. Some are far more important than others. There are two men, the one has a vast knowledge of comparatively worthless things, the other has a knowledge of few things of incalculable value. The former is like a merchant whose immense warehouse is crowded with commodities that can be turned to very little practical account. It has costumes that the millions don't want, confectionaries that men can do without. The other has a small stock, but it is well selected. Every article is not only fit for use but indispensable. The world wants the wares.

It is indeed but a very few things comparatively, with which the greatest student can gain any acquaintance while here. Our knowledge at most is very limited. "There are," says Sir William Hamilton, "two sorts of ignorance; we philosophise to escape ignorance, and the consummation of our philosophy is ignorance. We start from the one, we repose in the other. They are the goals from which, and to which, we tend: and the pursuit of knowledge is but a course between two ignorances, as human life is itself only a wayfaring from grave to grave."

Τίς βίος:—Ἐκ τύμ βοιο θορων, ἐπὶ τυμβον ὀδεύω.

We never can emerge from ignorance. If as living creatures,

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

So as cognizant intelligences our dream of knowledge is a little light rounded with a darkness. One mortal, one nation or generation of mortals, may flare a flambeau, and another twinkle a taper; still the sphere of human enlightenment is at best a point, compared with the boundless

universe of night surrounding it. Science is a drop ; nescience is the ocean in which that drop is whelmed.

But since it is only a drop, let it be a drop of the best. As you cannot have ideas on all subjects, select those on the grandest and most important. What are they? Ideas that explain the phenomena of the universe, reveal the eternal conditions of human progress, purify the human affections, enfranchise the human will, and bring out all the powers of the human soul into full harmony with themselves, the will of God and the constitution of the universe. Can there be anything better to stimulate a young man to select the best ideas than a well-conducted discussion? In such discussions, for the most part, the questions are such as bear upon the nature, relations, duties, and necessities of mankind, and they are often pressed upon the reason and the conscience with all the freshness, the ardour, and the poetry of the young soul.

III. *It furnishes the best means for the wise distribution of ideas.* A large stock of ideas, ill-arranged and jumbled together, are but of little practical service. There are many men whose stock of knowledge is immense, but through the want of a right distribution of their ideas, their vast intelligence acts rather as a clog than a spring in the machinery of mind. Their brain is something like the warehouse of that merchant into which all the wares are thrown together pell-mell. If you want the smallest article, the man has to work his way through loads of other materials in order to get what you require. Whereas, the man whose knowledge is select, whose ideas are well assorted, and wisely distributed, is like the tradesman who has a place for every commodity and every commodity is in its place. Now a good discussion society helps a young man as much as anything I know rightly to classify and arrange his ideas. If he is to take part in the debate, he must group his thoughts together, label them, and place them in some pigeon-hole of memory to be ready when called for.

IV. *It furnishes the best means for the prompt reaching of ideas.* Though you may have plenty of ideas, well selected and systematically arranged, if you cannot get hold of them when they are wanted, they are of little use. It is often so with some men. The thing is there, but they cannot reach it. The article is in the shop and is in its proper place, but the salesman is bewildered for the moment cannot remember where it is, and searches until your patience is gone. What is wanted is to be able to put your hand upon the idea the moment it is required. This can only be got by practice. The quick and well-practised shopman can, amidst the multiplicity of articles that lie around him, put his hand at once upon that which you require. Nothing can help a young man to do this better than discussion meetings. A practised debater soon comes to find the idea with great facility and promptitude.

V. *It furnishes the best means for an effective exhibition of ideas.* Our ideas are only serviceable to others and help to give us influence as we rightly exhibit them to our fellow-men. The pleader at the bar gains his case by exhibiting his ideas. The statesman carries his measure by exhibiting his ideas; the preacher influences his hearers only as he exhibits his ideas. A great deal depends upon the *manner* in which ideas are set forth. Some men have great ideas, but they exhibit them so illogically, clumsily, prosily, pointlessly, that they produce no effect but that of repugnance. In trade, a great deal of success depends on the way in which the salesman exhibits his goods; the same article shown by two different men appear different things. It is so with ideas. The same idea exhibited by two men has a very different effect. In one case it falls powerless; in the other it electrifies the soul. What can better help a young man effectively to exhibit his ideas than practice in a good discussion class? His elocution, logic, and rhetoric will be corrected by severe criticism and perfected by constant practice.

Thus then we require not only the best knowledge but the best way to use it. "Knowledge, says the illustrious Shenstone, like money, may be of so base a coin as to be utterly void of use; or, if sterling, may require good management to make it serve the purpose of sense or happiness."

CONCLUSION.—Let me remind you that there is a KNOWLEDGE, without which all other knowledges will not only be utterly worthless to you as men born for eternity, but positively injurious. Their light will reveal to you the great things of life and destiny in false hues and forms;—facts will appear fantasies and the reverse, until retribution, when too late, dissipates the delusion. The knowledge to make all knowledge a blessing is an experimental acquaintance with the one true and living God and with Jesus Christ his blessed Son. "THIS IS LIFE ETERNAL." Paul, who now entered into discussion with the Athenians, was a man of large information and extensive culture. He had walked the fields of Gentile literature, and Rabbinic lore, and plucked therefrom the choicest flowers that grew. But when he entered the Gospel and descried the "Rose of Sharon," and the "Lily of the Valley," all human productions lost their charm, and he exclaimed, "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." This is a knowledge that will last. All other knowledges will "vanish away." Mere human sciences are like gaslight in the streets. They are only valued in the night; when noon-tide floods the town, they are buried though they burn. The man who has this knowledge has a light within that will brighten into eternal noontide.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Portrait of a God-trusting Soul.*

“Preserve me, O God:

For in thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord:

My goodness extendeth not to thee;

But to the saints that are in the earth,

And to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another
god:

Their drink-offerings of blood will I not offer,

Nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup:

Thou maintainest my lot.

The lines are fallen unto me in pleasant places;

Yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel:

My reins also instruct me in the night-season.

I have set the Lord always before me:

Because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall rest in hope.

For thou wilt not leave my soul in hell ;
 Neither wilt thou suffer thine Holy One to see corruption.
 Thou wilt shew me the path of life :
 In thy presence is fulness of joy ;
 At thy right hand there are pleasures for evermore.—(Psa. xvi.)

HISTORY.—It is impossible to identify this Psalm with any particular time or event in the history of David. Its language is such as a godly man under suffering might always employ. There are some who regard it as entirely Messianic, and regard the writer as inspired by the sentiments, and expressing the experience of that blessed Son of Man who centuries afterwards tabernacled on this earth. Though we are by no means convinced that such compositions as these have any intentional reference to the Messiah, two things are quite clear. (1.) That this Psalm was appealed to by Peter, Acts ii. 25—31, and by Paul, Acts xiii. 35—37, as illustrating the resurrection of Jesus Christ. (2.) That in Christ some parts of it receive their highest and completest development. If David spoke of himself exclusively, he what the best of fallible men are always doing, express some hopes that were not fully realized, for he was left in the grave, and his body did see corruption. Hence the apostle declares that such a hope was fulfilled only in the history of Christ.

ANNOTATIONS.—“*Michtam of David.*” This is the title of the Psalm. This title is attached to five other Psalms, lvi., lvii., lviii., lix, lx. Gesenius regards the word “*Michtam*” as meaning writing, but why these Psalms should be called writing more than the others it is difficult to conjecture. Some, however, regard the word as meaning “golden,” and others as a “secret.” It is, indeed, for many reasons a “golden” Psalm, but there are other Psalms equally golden which have not this title.

Ver. 1.—“*Preserve me, O God.*” This means “keep me safe,” language implying that the writer was in some imminent danger at the time. “*For in thee do I put my trust.*” He asks for Divine protection on the ground of his confidence in God.

Ver. 2.—“*O my soul.*” These words are not in the original. “*Thou hast said unto the Lord, Thou art my Lord.*” The word here is not *Jehovah*, but *Adoni*, a word of more general signification. The sense seems to be, “I acknowledge Jehovah to be my Lord and my God.” “*My goodness extendeth not to thee.*” This clause has received various renderings. Some render it thus, “My goodness is not such as to entitle me to thy regard;”

others, "My happiness is not obligatory on thee;" others, "My excellency is of no service to thee;" and others, as Professor Alexander, "My happiness is not beside thee, not independent of, or separable from, thee." This to us seems the most likely idea, for it accords with the spirit of the whole Psalm—*conscious dependence*.

Ver. 3.—"But to the saints that are in the earth, and to the excellent, in whom is all my delight." Our translators it is clear understood this verse in connection with the previous one, and regarded the writer as meaning to say that his goodness or piety was of no service to God, but did extend some salutary influence to the saints on the earth. If this was his meaning, he expressed a great truth, and we are far enough from asserting that it was not his meaning. Still we cannot see that it can be held with the idea which we have attached to the previous verse. The following is Dr. Alexander's paraphrase: "This profession of my trust in God I make, not merely as an individual believer, but as one belonging to the great body of the saints or consecrated ones, the nobles of the human race, not such by any original or natural pre-eminence, but by the sovereign and distinguishing favour of Jehovah, whom they trust as I do, and are therefore the rightful objects of my warmest love."

Ver. 4.—"Their sorrows shall be multiplied that hasten after another God." Some propose to render "*sorrows*" "*idols*," and to read "their idols are multiplied." But our version seems in this case faithful and gives the idea, that sorrow, pain, and anguish are the attendants of idolatry. "*Their drink offering of blood will I not offer.*" "It was usual," says a modern expositor, "to pour out a drink offering of wine in the worship of idol gods and even of the true God. Thus Jacob (Gen. xxxv. 14) is said to have set up a pillar in Padan-aram, and to have "poured a drink offering thereon." (Compare Exodus xxix. 40, 41; xxx. 9; Lev. xxiii. 13; Num. xv. 5.) The phrase "drink offerings of blood," would seem to imply that the blood of the animals slain in sacrifice was often mingled with the wine or water that was thus poured out in the services of the heathen gods. So Jarchi, Aben Ezra, and Michael suppose. It would seem also that the worshippers themselves *drank* this mingled cup. They did this when they bound themselves by a solemn oath to perform any dangerous service. (*De Nette*.) The eating and consequently the drinking of blood was solemnly forbidden to the Israelites. (Compare Gen. ix. 4; Lev. iii. 17; vii. 26; xvii. 10.) And the idea here is, that the Psalmist had solemnly resolved that he would not partake of the abominations

of the heathen, or be united with them in any way in their worship." "*Nor take up their names into my lips.*" He will not join in their impious services, nor even name the name of their idolatries.

Ver. 5.—"*The Lord is the portion of mine inheritance.*" In the margin "*my part.*" He means to say that the Lord was his. "*My cup.*" He means to say that which refreshes and sustains him is the Lord. "*Thou maintainest my lot.*" "*Thou didst enlarge my lot.*" (*Alexander.*) The idea of the whole verse is, that Jehovah was to the Psalmist all that he could wish or hope for.

Ver. 6.—"*The lines.*" This word has a reference to the lines employed in measuring land. (*Amos ii. 7; 2 Sam. vii. 17.*) It is here used not as the measuring thing, but as the thing measured. "*Are fallen unto me in pleasant places.*" The idea is that the portion allotted to me is a delightful one, one to be rejoiced in. "*I have a goodly heritage.*" As if he had said, "I not only live where the true God is known, but I know Him, love Him, and He is mine.

Ver. 7.—"*My reins also instruct me in the night seasons.*" The ancients regarded the reins as the seat of the affections. (*Jer. ii. 7; Job xix. 17.*) Hence the word came to mean the mind itself. The idea is that "he would meditate on God in the wakeful hours of the night.

Ver. 8.—"*Because he is at my right hand.*" To have one on our right hand is to have one near us, and who can defend us. Thus in *Psa. cix. 31*, "He shall stand at the right hand of the poor to save him." So in *Psalm cx. 5*, "The Lord at his right hand shall strike through kings in the day of his wrath." "*I shall not be moved.*" I shall be protected, I shall be safe.

Ver. 9.—"*Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope.*" "Heart," "glory," "flesh." He speaks of these three parts of himself as rejoicing and hoping. The first means the soul; the second, "glory;" this the *LXX.* translate tongue, and the translation is quoted by Peter in *Acts. ii. 26*. "Flesh" means his body or his whole person. "*Rest in hope.*" Margin—"dwell confidently."

Ver. 10.—"*For thou wilt not leave my soul in hell.*" Hell is here to be taken in its old English sense as corresponding with the Hebrew *Sheol* and the Greek *Hades*—the invisible world or unseen state of the dead. It does not mean the place of punishment in the future world, but merely the region of the dead." "*The land of darkness, the shadow of death,*" &c. (*Job. x. 21, 22.*) "*Neither wilt thou suffer thine Holy One to see corruption.* The

expression "*Holy One*" does not necessarily connect the passage with Christ, for in the original text it is plural—Holy ones. "And even the singular," says Alexander, "is really collective and includes the whole class of God's chosen ones."

Ver. 11.—"*Thou wilt shew me the path of life.*" He trusts God not only in death, but for guidance to a blessed immortality. "*In thy presence.*" Literally, with thy face; "before thy face." "*Fulness of joy.*" "Abundance of blessedness," unclouded and unalloyed. "*At thy right hand.*" Right hand is the place of honour as well as of protection. "*Pleasures for evermore.*" Joys not like the pleasures of earth fading and transient, but ever enduring.

ARGUMENT.—A sufferer in imminent danger of death, expresses his strong confidence in God (ver. 1); as the sole source and author of his happiness (ver. 2); and at the same time, his attachment to God's people (ver. 3); his abhorrence of all other gods (ver. 4); his acquiescence in God's dealings with him (ver. 5, 6); and his assured hope of future safety and blessedness (ver. 7—11.) (*Alexander.*)

HOMILETICS.—In this Psalm we have a *portrait of a God-trusting soul*. The author says, "*In thee do I put my trust.*" This is the key-note of the whole. The God-trusting one is here represented in two aspects: In his experience under the influence of the present, and in his experience in its reference to the future.

I. HIS EXPERIENCE UNDER THE INFLUENCE OF THE PRESENT. And here we see that he has—

First: *A profound consciousness of his dependence*. Deeply does the Author feel his dependence upon the Almighty. (1.) For safety. "*Preserve me, O God.*" The dangers around him were perhaps numerous and imminent. He feels that no one but God can protect him, and to Him he appeals. So great are the perils that surround us, that unless He protects us, our ruin is inevitable. (2.) For good. "*My goodness extendeth not to thee.*" That is, my happiness is not independent of thee. Without thee I am not only exposed to dangers that will crush me, but I can have no enjoyment whatever. Such is the consciousness of dependence here expressed, and this consciousness is the underlying element of all religion. All men are dependent

on God, but few men are practically conscious of it Here we see that he has—

Secondly : *A delight in the fellowship of the good.* “To the saints of the earth, and to the excellent, in whom is all my delight.” The saints are indeed the “excellent,” the great and noble of the earth. True greatness is the efflorescence of holiness. The good rejoice in the society of the good. It is natural to love to be with those who love the same objects, cherish the same sentiments, and pursue the same aims. Here we see that he has—

Thirdly : *An abhorrence of the practices of the wicked.* “Their sorrows shall be multiplied that hasten after another God, their drink-offering of blood will I not offer,” &c. Nothing is more distressingly abhorrent to a godly man than the iniquities that prevail around him. Jeremiah, in view of them, exclaimed, “O that my eyes were fountains of water”; David was grieved when he perceived the way of transgressors; Paul at Athens had “his spirit stirred within him.” “Gather not my soul with sinners,” &c. Here we see that he has—

Fourthly : *An exultation in the Lord as his portion.* “The Lord is the portion of mine inheritance,” &c. He felt that God was everything to him; the very home, atmosphere, and sustenance of his soul. We possess another when we have his affection—his heart; we possess God when we have his love. Here we see that he has—

Fifthly : *A high satisfaction with providential arrangements.* “The lines have fallen to me in pleasant places, yea, I have a goodly heritage.” David, indeed, having his lot cast in a country where the true God was revealed, known, and worshipped, had a “goodly heritage;” but he not only had it, but appreciated it, rejoiced in it. To none is this language more applicable than to Englishmen in this age. Who ever lived in a brighter age than we? who ever lived in a more favoured land? Our “lines have fallen to us in pleasant places.” But it is characteristic of a good man

that he is satisfied with his lot, whether good or bad. He acquiesces in Divine arrangements. We have here—

II. HIS EXPERIENCE IN ITS REFERENCES TO THE FUTURE. At the seventh verse the author seems to turn his mind away to the future. In looking to the future he is—

First: *Thankful*. “I will bless the Lord.” The remembrance of God’s great mercy toward him becomes an incentive to praise. “I *will* bless the Lord.” Had he not done it before? Yes, but he has resolved to do it in the future with a greater heartiness and constancy.

Secondly: *Thoughtful*. “My reins also instruct me in the night seasons.” The wakeful hours of night are turned to good account when they are turned into devout meditation. Most men think; few men are *thoughtful*. The thoughtful can turn all things to good account, can make the darkest night a bright day of verdant influences.

Thirdly: *Calm*. “I shall not be moved.” It is the language of confidence in God in time of great calamity. The reason he indicates why he should “not be moved,” is that he had obtained a consciousness of the constant presence of God. “I have set the Lord always before me.” He had come to *feel* that God was always near him—“at his right hand,” the position of the Defender.

Fourthly: *Happy*. “Therefore my heart is glad.” Feeling assured that he had the love, presence, protection of God, he was happy. “I glory in tribulation.” “If God be for us, who can be against us?”

Fifthly: *Hopeful*. “My flesh also shall rest in hope.” What did he hope for? (1.) Final restoration to life. “Thou wilt not leave my soul in hell, nor wilt thou,” &c. He knew that he should die, as all know; that his soul would go into the invisible state and his body to dust; but he looked forward to the resurrection. (2.) A glorious revelation of life. “Thou wilt shew me the path of life.” He would go into the darkness of death, but the path of life would be again revealed to him. He believed in the resur-

rection of the dead. (3.) A perfect enjoyment of life. "In thy presence is fulness of joy; at thy right hand are pleasures for evermore." The enjoyment is *divine*—"In thy presence;" *abundant*—"Fulness of joy;" *varied*—"Pleasures," delights of every kind; *everlasting*—"For evermore."

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and last, though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Redemptive Influence, the Gift of Christ.*

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the old body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.”—Ephes. iv. 7—16.

ANNOTATIONS.—*Ver. 7.*—“*But unto every one of us.*” Ἐνὶ δὲ ἑκάστῳ. “But to each one of us.” Ellicott renders the whole verse, “But to each one of us the grace which he has was given according to the measure of the gift of Christ.” The idea is, that unto every individual Christian was divine grace — the favour of God — bestowed. The grace mentioned, we think, is the *redemptive influence* of the Divine Spirit. This the apostle here states was given to each, and to each according to the measure of the gift of Christ. The idea seems to be that this redemptive spirit is given to each genuine disciple as Christ sees fit. It is not given according to our merit, or capacity, or asking, but according to his good pleasure.

Ver. 8.—“*Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*” “Wherefore,” for which reason, viz., in order to intimate that Christ is not only the author of this redemptive grace; but he distributes it in great variety. The quotation is taken from Psalm lxxviii. 18. The fact that the citation is not accurately given by the apostle, and that the passage in the Psalms literally refers to the triumphs of God over his enemies preclude the propriety of supposing that the apostle meant that the ascension of Christ to heaven, and the communication of his redemptive influence to the Church was the fulfilment of the words of the Psalmist as a prophecy. He takes the words as an illustration—nothing more. Those, however, who regard the Psalmist as referring to the carrying of the ark of the covenant to Mount Zion, and regard that ark as the type of Christ, are consistent in regarding the apostle as quoting that passage as a fulfilment of prophecy. “He led captivity captive.” The abstract is for the concrete—captivity for captives—αἰχμαλωσία for αἰχμάλωτοι, as σύμμαχια for σύμμαχοι—(*Hodye.*) It is language derived from a conqueror, who not only makes captives, but who makes captives of those who were then prisoners, and who conducts them as a part of his triumphal procession. He not only subdues his enemy, but he leads his captives in triumph. The allusion is to the public triumphs of conquerors, especially as celebrated among the Romans, in which captives were led in chains (*Tacitus*, Ann. xii. 88.), and to the custom in such

triumphs of distributing presents among the soldiers. (Compare also Judges v. 30.) Where it appears that this was also an early custom in other nations. (*Burder*, in *Ros.*, *Alt-u-nen*, *Morgenland*, *in loc.*) When Christ ascended to heaven, He triumphed over all his foes. It was a complete victory over the malice of the great enemy of God, and over those who had sought his life. But He did more. He rescued those who were the captives of Satan and led them in triumph.

Ver. 9.—“*Now that he ascended, what is it but that he also descended first into the lower parts of the earth? What doth it imply that he “also descended?”*—(*Ellicott.*) It is implied, however, only on the assumption that He was God, who had been exalted from everlasting. The word “*first*” *πρῶτον* Tischendorf and Alford say is to be omitted. “*Lower parts of the earth.*” He not only came down to the condition of humanity, but he took his position in the lowest social grade. Christ lived in the lowest social stratum, and afterwards descended into hell—*Hades*.

Ver. 10.—“*He that descended is the same, also, that ascended up far above all heavens, that he might fill all things.*” “The Jews reckoned seven heavens; and Paul (2 Cor. xii. 2) speaks of the third heaven—the atmosphere, the region of the stars, and, above all, the abode of God.” “*All heavens,*” therefore, may mean above the universe. *Ellicott* renders the expression *πάντων τῶν οὐρανῶν*, “*all the heavens.*” “*Fill all things.*” Fill the universe with his name. Fill humanity with his ideas, spirit, and character.

Ver. 11.—“*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*” “It is he that gave,” &c. “Gave some. Some to be apostles, and some to be prophets, &c. The men who filled the office, no less than the office itself, were a divine gift. (*Eadie.*) Ministers did not give themselves. As the apostles, prophets, and evangelists were special and extraordinary ministers, so “pastors and teachers” are the ordinary stated ministers of a particular flock, including probably the bishops, presbyters, and deacons. Evangelists were itinerant preachers, like our missionaries, as Philip the deacon (Acts xxi. 8) as contrasted with stationary “pastors and teachers.” (2 Tim. iv. 5.) The evangelist founded the Church; the teacher built it up in the faith already received. The “pastor” had the outward rule and guidance of the church: the bishop. As to revelation, the evangelist testified infallibly of the past; “the prophet” infallibly of the future. The prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit’s guidance. No one form of Church polity, as permanently unalterable, is laid down in the New Testament.—P. C.

Ver. 12.—“*For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.*” The word *καταρτισμὸν*, *perfecting*, has been variously rendered. Some take it to signify here the completing of the number of the saints, some to their complete moral restoration, some to the reduction of order and union as to one body, some to their preparation for holy service, and some to the perfecting of everything in the

church—the setting of everything in its proper place. “*For the work of the ministry.*” Ministration without the article. It means true spiritual service. “*The edifying of the body of Christ*”—the building up of the body of Christ. Building up the Church of God as the temple of the Holy Ghost.

Ver. 13.—“*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*” The grand consummation of the Church is here represented in three equivalent forms. (1.) Unity of mind. “*Unity of the faith and of the knowledge of the Son of God.*” All being one, and the grand object of faith and knowledge, and that object being the Son of God. (2.) Perfection of manhood. “*Perfect man.*” A full-grown man. (1 Cor. ii. 6; Philip iii. 15; Heb. v. 14.) The maturity of an adult contrasted with children (ver. 14). (3.) Conformation to Christ, “*Unto the measure of the stature of the fulness of Christ.*” Nothing short of a complete assimilation to Christ. Transformation into his image is the goal of Christian life.

Ver. 14.—“*That we henceforth be no more children.*” “That we may no longer be children.” (Ellicott.) “*Tossed to and fro.*” κλυδωνιζόμενοι. This word is taken from the waves of the sea, which are constantly being tossed to and fro. James compares the unstable to a wave of the sea, driven by the wind, and tossed. “*And carried about with every wind of doctrine.*” The allusion is to that of a vessel tossed on the waves, at the mercy of every varying wind, without helm or rudder. “*By the sleight of men and cunning craftiness, whereby they lie in wait to deceive.*” Ellicott renders this, “in the sleight of men, in craftiness tending to the stratagem of error.” “*Sleight,*” literally, dice playing. The player frames his throws of the dice so that the numbers may turn up which best suit his purpose. It denotes a man forming his religious opinions by the throw of a die, deriving his opinions from a text of Scripture discovered here and there at random.

Ver. 15.—“*But speaking the truth.*” Translate—Holding the truth, following the truth—opposed to “error” or “deceit” in verse 14. “*In love.*” Ellicott renders it, “That holding the truth, love may grow up in all things.” We do not see the necessity for this rendering. Our version here seems faithful. The expression implies three things. (1.) That there is a truth or a reality in the Gospel. (2.) That this reality is to be maintained. (3.) That its maintenance is to be in the spirit of love. “He has done half his work,” says a modern author, “in convincing a man of his error who first convinces him that he loves him.” Truth in word and act, love in manner and spirit, are the Christian’s rule. “*They grow up into him in all things which is the head, even Christ.*” Grow up from the state of children to that of the full grown man. Grow up “to the measure of the stature, to the fulness of Christ.”

Ver. 16.—“*From whom the whole body fitly joined together.*” Here, as in numerous other places, the Church is spoken of as Christ’s body. The

idea is that as the head in the human frame conveys vital influences, vigour and motion to every part of the body, so Christ is the source of life, energy, and growth to the Church. "Fityly joined together," fityly framed. All the parts being in proper position and relation. "*Compacted by that which every joint supplieth.*" Or, better, as Ellicott renders it, "compacted by the means of every joint of supply." The word joint here means anything which binds, fastens, secures; and does not refer to the joint in the sense in which we commonly use it, as denoting the articulation of the limbs, or the joining of two or more bones; but rather that which unites or fastens together the different parts of the frame—the blood-vessels, cords, tendons, and muscles. The meaning is, that every such means of connecting one part of the body with another, ministers nourishment, and that thus the body is sustained. One part is dependent on another; one part derives nourishment from another; and thus all become mutually useful, and contributing to the support and harmony of the whole."—*Barnes*. "*According to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*" "According to active working in the measure of each single part promoteth the increase of the body for the building itself up in love." (*Ellicott.*) Every part contributes to the general result, the health, the vigour of the system; Not a muscle, not a nerve, not an artery, not a vein is useless. "So numerous are the blood-vessels, that you cannot perforate the skin anywhere without piercing one; so numerous are the pores of the skin, that a grain of sand will cover thousands of them; so minute the ramifications of the nerves, that wherever the point of a needle penetrates, we feel it; and so numerous the absorbents, that millions of them are employed in taking up the chyme of the food, and conveying it to the veins. And yet all are employed—all are useful—all minister life and strength to the whole."

HOMILETICS.—The subject is, *Redemptive Influence the Gift of Christ.*

THE "grace" mentioned in the seventh verse refers undoubtedly to the spiritual influences of God in the salvation and perfection of man. There are four things in this remarkable passage concerning this grace, this redemptive influence—First: *It is communicated by Christ*—it is "the gift of Christ." Secondly: *It is communicated by Christ as the result of his wonderful history.* His history was a history of (1.) *wonderful changes*—the lowest descension and the highest ascension—and a history of (2.) *wonderful triumphs*, "Leading captivity captive," &c. Thirdly: *It is communicated by Christ in a great variety of ministries.* He gave some apostles, and some prophets, &c. Fourthly: *It is communicated by Christ*

in order to perfect his Church. To perfect his Church (1.) in *faith*, (2.) in *character*, (3.) in *unity*, and (4.) *strength*. The fuller discussion of the various points we must leave till next number.

(*To be continued.*)

Germ of Thought.

SEMINAL SKETCHES OF DISCOURSES ON CHRIST'S LETTERS TO THE SEVEN CHURCHES OF ASIA MINOR.

By the late Rev. CALEB MORRIS, being condensed notes of a sermon taken
down in short-hand when preached.

(No. V.)

SUBJECT : *Christ's Letter to the Church at Thyatira.*

“And unto the angel of the Church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols,” &c.—Rev. ii. 18—29.

Analysis of Homily the Eight Hundred and Thirty-second.

THYATIRA is now known as Akhisar; it is a city in Asia Minor. It is situated in the province of Lydia. It was the native place of Lydia, whom Paul met and baptised at Philippi. A Church was planted there, and to this Church this letter is addressed. As the description of its author is similar to that in the other letters, we shall pass it. His “eyes of fire” and his “feet of brass” have already been noticed. There are three things here to which we shall call your attention—the commendable in character—the reprehensible in doctrine—the indispensable in duty, and the blessed in destiny.

I. THE COMMENDABLE IN CHARACTER. "I know thy works and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first." Its *progressive excellence* is here commended. "And the last to be more than the first." Several excellent things are here mentioned—"Charity," which is love. True love involves gratitude for kindness, esteem for excellence, desire for universal happiness. The one genuine principle has various manifestations. "Service," that is ministry ; and as it is the literal rendering of the word deaconship, perhaps the ministry was that of promoting temporal interests of the community. The Church that neglects the temporal interests of its members is heterodox. Benevolence is wishing well, beneficence is doing well. Beneficence is love acting. "Faith." By this I understand not belief in propositions, but universal and living confidence in God, Christ, and eternal principles. "Patience"—that is calm endurance of those evils over which we have no control. Patience was much more in use in past times than now. Persecution and trials abounded "Works"—all the practical developments of holy principles. All these things, though noticed distinctly, are one ; just as the tree has many roots, but one trunk—many branches, but one life. All Christians here are not equally conspicuous in all virtues, but we are marching to a world where we shall not have halves, but wholes. The Church at Thyatira is commended because it is progressing in these things. "And the last to be more than the first." Genuine Christianity is progressive in intelligence, faith, love, service, &c. Another thing deserving of attention is

II. THE REPREHENSIBLE IN DOCTRINE. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Who was Jezebel ? Some suppose she was the wife of the bishop of the Church ; others, that she was some woman of great affluence and power, who had joined the Church, and seduced many into the doctrinal errors and practical corruption of heathenism. Others think that her name is used here as a mere type of a sect. There was a party in the

Church resembling Jezebel of old, the wife of Ahab, who stirred up her husband to establish the worship of false gods. As the spirit, ideas, and aims of this notorious woman may have influenced a party in the Church, they are called by her name. They committed spiritual adultery by unfaithfulness to the true in Christianity, and by identification with heathenism in doctrine and practice. Whatever was the particular doctrine that this prophetess taught, it was a great evil ; it led to two things.

First: *It led to great wickedness in conduct.* (1.) Here is licentiousness—"commit fornication." (2.) Here is idolatry. "Eat things sacrificed to idols." A corrupt doctrine will lead to a corrupt life. Creed and conduct have a vital connection with each other.

Secondly: *It incurred the displeasure of Christ.* "Behold, I will cast her into a bed," &c., &c. Here is (1.) A *terrible* retribution. The couch of indulgence would be changed into a bed of torture. Here is (2) An *enlightened* retribution. "I am he which searcheth the reins and hearts." There will be no ignorance in the dispensation of the punishment ; the Judge knows all. (3.) A *righteous* retribution. "I will give unto every one of you according to your works." Another thing deserving of attention is—

III. THE INDISPENSABLE IN DUTY. What is to be done to correct these evils, and to avoid this threatened doom ?

First: *Repent of the wrong.* "Repent of their deeds." Time for repentance was given. "I gave her time to repent of her fornication, and she repented not." Kind heaven gives all sinners time for repentance, and unless repentance takes place punishment must come. Repent. "Except ye repent, ye shall all likewise perish."

Secondly: *Hold fast to the right.* "That which ye have already, hold fast till I come." (1.) You have something good. You have some right views, right feelings, right principles ; hold them fast. (2.) This something you are in danger of losing. There are seductive influences around you in society. Error is a prophetess ever at work, seeking to rifle the soul of all good. (3.) This something will be safe after Christ's advent. "Till I come." He will perfect all, put all beyond the reach of the

tempter. Meanwhile hold fast. The last thing to which we shall call your attention is—

IV. THE BLESSED IN DESTINY. There are several glorious things here promised to the faithful and the true. First: *Freedom from all future inconvenience.* “As many as have not this doctrine, and which have not known the depths of Satan as they speak, I will put upon you none other burden.” Those who are kept free from Gnostic and Jezebelian errors in thought and practice shall be free from all inconvenience in the future. No other burden will be put on them. Freedom from evil, what a blessing!

Secondly: *Exaltation to authority.* “To him I will give power over the nations.” The Christian victor shall share in the dominion of Christ. “Do we not know that the saints shall judge the world.” (1 Cor. vi. 2.) Them which sleep in Jesus will God bring with Him.

Thirdly: *The possession of Christ.* “I will give him the morning star,” that is, I will give MYSELF to him, the light of life, the light that breaks upon the world after a night of darkness and tempest.



THE BYEWAYS OF THE BIBLE.—No. XVII.

SUBJECT: *The Reproach of True Religion.*

“Wherefore came this mad fellow to thee?”—2 Kings ix. 11.

Analysis of Bomily the Eight Hundred and Thirty-third.

THE man who was spoken of in this contemptuous manner was a prophet of God, sent by another prophet to a fellow-subject, with the present of a kingdom in his hand. Before night (so it appears) that kingdom had been secured; two confederate kings had been swept out of the way; and a queen-mother, stronger than either, had been literally cast to the dogs. Such was the brief history of this message from heaven. Regarded at first as something beneath man, it was found at the last to be

far above man. No one called the prophet a madman at the close of that day.

Many another true message from heaven has had a similar fate ; and all such messages may expect it. They may expect a similar reproach in the first instance ; and a similar vindication in the end. This is the important principle which I desire to bring before you, and which reason and experience alike prove to be true. Let us endeavour to speak—

I. CONCERNING THE REPROACH.—God hath spoken at “ sundry times and in divers manners ” to the world ; but the messengers by whom He has spoken have seldom been recognised as such at the first. From the days of Noah to those of St. Paul, experience testifies this. As to the great patriarch himself, though he preached by action as well as word, and did both for a longer time than any men now even live, yet we do not read of any one out of his own family who regarded him as being sane. The beasts believed him, but not men. It was much the same with the message of Lot to his sons-in-law ; he was simply scoffed at for his pains. So the first attempt of Moses to act as a messenger from heaven was utterly disbelieved in both by Israel and Egypt. Some of David’s first inspired promptings and actions (1 Sam. xvii. 28, 42) were treated in a similar manner. Our text itself is another case in point ; it is more ; it is an indication of a habit of contempt for prophetic men amongst the ordinary fighting men of the Jewish commonwealth ; and the language of Zedekiah (1 Kings 22, 24) is a similar indication of a similar spirit on the part of false prophets for true ones. If to these we add what was said of John the Baptist (Luke vii. 33) ; of St. Paul (Acts xxvi. 24, and elsewhere) ; and of all the apostles on the day of Pentecost (Acts ii. 13) ; we seem to have sufficient evidence of our point. And yet the language of the Jews to Christ Himself (John viii. 48) ; the conduct of the Pharisees, and others, towards Him (Luke xvi., xiv. ; Mark v. 40), and the language of his own brethren about Him (Mark iii. 21) are perhaps stronger evidence still. Last, and greatest of all, was the message of God’s Son. (Matt. xxi. 37 ; Heb. i. 1, 2). Yet no other message and messenger were ever more despised at the first. (Isa. liii. 1—3.) We have said enough, then, to

establish the position that the reproach we have spoken of is the rule. The existence of the rule may be easily accounted for thus : Wherever God sends a special message to men, it clearly must be because a special message is required ; in other words, because the knowledge and wisdom of man are not sufficient in his then existing circumstances to guide him. God sends him counsel because his own counsel is worthless, or worse. But this is just the thing which man's pride is unwilling to allow. Again, God's counsel, like Himself, is certain to be holy ; and man's natural purposes, on the other hand, are sure to be ungodly and sinful. Further yet, God's wisdom is sure to be far-sighted and profound, while the faculties which attempt to scan it are always short-sighted and shallow. On all these grounds, therefore, the message, when it comes, will be something unwelcome and perplexing at the first. Its pretensions will be humiliating to man's pride ; its tendency will be offensive to his nature ; its contents will be confounding to his mind. All this is well exemplified in the great message of Christ, "Is not this the carpenter's son ?" "I know you that ye have not the love of God in you." "This is a hard saying," &c. What is the natural consequence and result ? Why, that envy suggests the idea of insanity ; malignity welcomes it ; and stupidity believes it. It is an aggravated illustration of the same principle which causes frivolity to despise enthusiasm ; selfishness generosity ; the savage, mercy and truth ; and the clown, the highest efforts of literature, science, and art. Men hate to believe in anything superior to themselves.

II. CONCERNING THE VINDICATION. "Wisdom is justified of all her children." Where a message is really from God, it compels belief at the last. This may be easily seen in all the cases already referred to. The flood of waters justified Noah ; the fire from heaven justified Lot ; the Exodus justified Moses ; and the victory over the Philistines justified David. Exactly in proportion to the original contempt was the final honour in each case. It was the same with the apparently habitual scorn of all true prophecy in old days ; true prophecy has long been fully revenged. We only know, in fact, of the fighting men and false prophets and other scorers of those days through the writings

and the reputation of the men they despised. Similar justice, also, has long been measured out to the once despised Evangelists and Apostles, and to that equally despised Master whom they obeyed. In proof of this you have only to consider that no greater praise can now be given to any man, than to say that his conduct is truly Apostolical, or his character really Christian. It is like the honour conveyed by the Sovereign in raising a man to the peerage, the effect of which is simply to make him the equal or peer of all those whose nobility is already acknowledged. The spiritual nobility of the apostles is in like manner an acknowledged fact. As to comparing any man with their Master, one or two writers, anxious to produce a sensation, have dared to do it; but the sensation itself is the surest evidence of his pre-eminent position in men's minds.

The method of this compensatory process is most simple and direct. It is nothing, in short, but the old proverb, "*Magna est veritas, et prævalebit.*" A true message from heaven has heavenly resources behind it. It is like a bank with very large liabilities, but with assets much larger still. Consequently, whatever it dares, it can do; whatever the doubts, and surmises, and panic, it can meet them all with a smile; and, by covering the attack with confusion, becomes as strong in opinion as in fact; and this in tolerably exact proportion to the severity of the attack. Where the tide rises highest, it sinks the lowest. Where there is most scorn at first, there is afterwards most renown. Where the pretensions are the most galling to human pride, most offensive to human corruption, and most astounding to the human intellect, there, when the pretensions are really justified (as they will be if truly Divine), the consequent reaction is most complete; and those very same objections, being turned against the retreating enemy, like captured artillery, make his overthrow irrecoverable. Were the barbarians (Acts xxviii. 6) so very wrong after all? If the messenger was not exactly a god, at least his message was divine.

We may apply this as an excellent test of the various religions of the world. There are some that make no pretensions, that do not oppose men's desires, nor perplex their minds, nor offend their prejudices. That is condemnation enough by itself. God would hardly have sent us a message which we could have

devised for ourselves. There are other religions which are all pretensions ; which go on shouting for centuries that the Diana they worship is very great ; and which are perpetually singing in chorus, We are right, and you are wrong, we are saved, and you are lost ; but without any real proof of it all. Such religions offer no reason, and so require no reply. They are simply gigantic systems of self-praise ; and it is no recommendation to them. These are not the marks of the true message—"If I honour myself, my honour is nothing." The marks of the true message, as we have pointed out, are just two. First, it makes great pretensions ; it professes to "turn upside down" both the heart and the world. It professes to give a kingdom, to drown a world, to destroy a city, to accomplish an Exodus, to found and continue a living Church, to bring a clean thing out of an unclean, to have no friends except converted enemies ; and to do all this simply and solely by its own inherent power, as a true message from above. Next, what it professes to do, that it does. Such a religion is at once in harmony with reason, and above it. Such a religion is worthy both of God and of man. Is it the kind of religion you profess ? Is it the kind of religion you possess ?—a religion which subdues a man's pride, and rouses a man's conscience, and overpowers his will, and confounds and convinces his reason, and absorbs his thoughts ; which cannot, in short, have come from man because man regards it at first as insane, and which must have come from God, because it does God's work in the heart ? "This is the true God and eternal life !"

MATHEMATICUS, M.A.,
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THE FOREIGN PULPIT.—No. XVIII.

SUBJECT: *Rest after Conflict.*

“And the sabbath drew on.”—Luke xxiii. 54.

Analysis of Homily the Eight Hundred and Thirty-fourth.

IN these words we live over again the last hours of the preparation which the Israelite observed before his Sabbath, and ponder THE SABBATH REST FOLLOWING THE LORD'S DEATH. Through the death of Jesus THE SABBATH has come to—

I. SORROWING FRIENDSHIP. Hopelessly sorrowful were the circumstances of the friends since his death had occurred. They sat themselves down at the grave and would not leave the beloved dead. The Sabbath brought them no rest, no peace. Yet be comforted, troubled one. To-night there is weeping in your circle, to-morrow there will be rejoicing.

II. THE SUFFERING LORD. THE SAVIOUR, too, whose life was a conflict which never once knew a Sabbath's rest, has now rest from an evil world. As one Joseph watched him take his first step, another Joseph now gives him a resting-place. Oh, can we behold the brightness which shines even in this grave whence the Saviour looks back upon a finished work and preaches the Gospel to the spirits in prison !

III. THE LOST WORLD. Through Adam's sin the world lost peace, through JESUS' death the true Sabbath rest is given to the sinful world again. Sin has sunk in the grave with Jesus—the sin of all who flee to him for salvation. Whoever believes in Him forthwith begins to live in an eternal Sabbath. The best Sabbath work, the glorifying of God, becomes henceforth his daily sacrifice.

IV. FOR PARDONED CHRISTIANS. Their Sabbath has begun already here since the fiercest storms cannot destroy their rest in Jesus. For how many has the cross of Christ become a tree of life and his grave a gold mine. Jesus gives rest moreover in dying. The grave is no longer a dark prison but the fore-court of heaven into which we shall enter, with its eternal rest, after dying.

V. A SABBATH FOR THE GROANING CREATION. Short-sighted man does not see it near, but Christ holds the reins: Christianity makes its way. Is the history of humanity for the six thousand years that are passed, a week of six toiling wearisome days? A voice says to us that perhaps five of these six lie behind us, and now the day of preparation for the Lord's return draws on, when our Saviour will come to bring rest to the whole creation. Paradise and Sabbath—the beginning and the end of Holy Scripture. The cross and grave of Christ—its centre.

And now, from the depth of the grave a look away *into the depths of our own hearts*. *Has the Sabbath drawn on there?* Can you say we have peace through the blood of the cross? If you cannot, then hasten to become his disciple before it is too late, that one may some day write on your grave-stone, "His wish is fulfilled. The Sabbath has come."

DR. VAN OOSTERZEE.

(No. XIX.)

SUBJECT: *The Third Morning.*

"They came unto the sepulchre *at the rising of the sun.*"—Mark xvi. 2.

Analysis of Homily the Eight Hundred and Thirty-fifth.

"**T**HE Lord is risen indeed." With the resurrection of Christ Scripture stands or falls. Joseph's garden is to believers as it were heaven come down to earth. Transport yourselves in spirit to this garden and observe THE DAWNING of that morning upon THE DARK HEART: THE DARK PROVIDENCE: THE DARK CROSS: THE DARK EARTH: THE DARK VALLEY OF DEATH.

I. The sadness of the women, the friends of Jesus, on their way to the grave. How all their sorrow was suddenly turned into the highest joy at the words of the angel.

What think you, Christians, of the narrative from which our text is taken? Do you believe in the bodily resurrection of Jesus? Refutation of the reasons which have been urged against this. Whoever believes in a personal God may accept the miracle. Paul says, "if Christ be not raised your faith is vain."

The narrative bears on its face the stamp of simplicity. It cannot be a fiction. The Easter sun is no painted sun: as little so as the sun of creation.

II. God's providence continues to rule over us, an enigma if Christ is not risen. How can such a unique, unparalleled personality be held of death! Faith in the bodily resurrection of Christ alone gives us light ON GOD'S RULE. We are amazed now at the glory of God who can make alive even the dead. We are astonished at the wisdom of the highest who performs the miracle of all miracles in silence, but causes it to be proclaimed in such a way that every doubt must be silent. But above all, we are grateful for the love of God which prepares for the only begotten Son, after the hard sleep of death, a most beautiful awaking, and makes Him our Saviour. We are astonished at the long-suffering of God which did not destroy those who crucified Him, but proclaimed to them by their own servants that the Lord had risen. We adore, finally, the fidelity of God who so gloriously fulfilled, and above all expectation, the word spoken by his prophet.

III. If Jesus is not risen, then his life is a glorious history, but it ends with a note of interrogation. If He is not risen, He is not the king of truth, since He Himself said, "On the third day I will rise again." What a contrast then to his life: angelic hymns at the entrance into life—the scorn of hell over his death. Through his resurrection alone has God rolled away from Him the shame OF THE CROSS, and recompensed Him for the sufferings of the cross. The vanquishing of the grave by Jesus is a victory of truth over falsehood, of grace over sin, of life over death. We see Him forthwith prepared to consecrate his new life to the Father, to the brethren, to the salvation of the world, and the dark cross is radiant with clearest light before our eyes.

IV. The Easter morning, the first day of a new life for a guilty and lost WORLD: the earth, before the resurrection of Christ a huge grave, now becomes a new and favoured earth. Through the living Christ streams incessantly new life into the heart, the Church, the world. Jesus not risen—how would it be possible then for his sorrowing friends to be joyful again? This

joy, mirroring itself on the first Easter morning on the faces of the disciples, is only a fore-token of the joy which the whole earth shall have in his resurrection : for take this morning out of the world's history and the earth is a deplorably dark place. Jesus lives ; and now, as with those women so with us, the stone is rolled away from our hearts : the stone of the law : the stone of guilt : the stone of care : the stone of the fear of death. The resurrection of Jesus, the firm foundation of the Church.

V. DEATH AND THE GRAVE. Dull, heavy sounds. The word of the angel "risen" alone comforts us in the thought of death, and is the ground of our hope of an eternal life. Those who deny the bodily resurrection of Jesus may believe in a continuance of mind after death, but can never reach the comforting, impregnable faith of a resurrection of the body. When shall the resurrection morn come when the angels of God shall descend and roll away the stone from our graves, that we, with those who here have gone before, may there live for ever with Christ ? The triumphant song that shall then sound forth—we cannot yet hear it begin, but thrice blessed they who here are able to apprehend only a single note of it.

Close with the conscience-question—Has it already begun to shine ; has this sun already risen in the dark world of THE HEART ?

DR. VAN OOSTERZEE.

By R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT : *Encouragements to the Divine Life in its Various Aspects.*

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 14—16.

Analysis of Family the Eight Hundred and Thirty-sixth.

THE Divine life on earth a reflection of the Divine life in heaven. Of heaven we do not know much ; of what will make it heaven we have ample information. God is heaven, to

be like God is our heaven. Christ's life was the Divine Life on earth. Ours should be like it—a reflection of his. His work, to qualify us to live by giving us true life; to transform our life into this Divine Life. The process, by transforming our hearts—life remaining what it was; by renewing us into the image of God. We are encouraged to expect this.

I. WE HAVE A FINISHED SALVATION—ENCOURAGEMENT TO STEADFASTNESS. (Ver. 1—4.) First: Christ's work for us complete. Salvation is not something to be secured, it is secured. We have in Christ a "high priest"—a term implying the purging away of sin, reconciliation, sanctification, intercession. What in Israel was done once a year he has done once for all, is always doing. This high priest is "great"—is in the glory of the Father, the glory which He had before the world was. Therefore, all power and presence everywhere is his. This through suffering and death, for which cause He became "Jesus," who was the "Son of God." All this "we have," it is ours by faith. Secondly: His work in us, in the divine thought, complete. Paul's expression in Rom. viii. 29, 30, implies that whom He foreknew He did at that time also predestinate and call, and justify, and glorify. To the divine mind all this is complete. God's great world-plan includes our little lives. (Rom. viii. 28.) God will not fail in his part; it remains that we do not in ours. With our eye on our high priest, with our hand firmly grasping Him, *i.e.*, laying hold of his word by faith as of his hand, we may grasp firmly, too, our Christian profession. We shall not fail. None are lost by decree. "But Judas?" No, not Judas even. He was lost because he lost himself. He felt the drawings of the Father to the Son—was "given," therefore, to the Son, but did not yield. He desired redemption in the Messiah, but not redemption from self; and accordingly the Scripture was fulfilled, for it assures us that bad men as well as good have their part to play in God's plan. Have you never grasped? Are you relaxing your grasp? Your steadfastness is in danger.

II. WE HAVE A SYMPATHIZING SAVIOUR; ENCOURAGEMENT TO TRUST. (Ver. 15.) The idea is that He not only shared our experience of suffering, but also occupied our position in relation

to suffering. He came down to our condition ; physical weakness, trial, temptation—sometimes all the less resistible from our personal weakness. His temptations must have been strong, as—not to refer to the unseen spirit of evil—when his motives and aims were misunderstood and misrepresented ; when his good was rewarded with evil ; when men thought to impose upon Him, to deceive Him, to entangle Him in his talk, like Simon, &c. Temptation was real to Him. What makes temptation temptation to us Christ experienced, but He never yielded. Sin excepted suggests that all else is included, with that exception the similarity is complete. All his temptations met Him in the path of duty. Coming down thus to our condition He must know us altogether. He has become one with us to make us one with Himself. He is as mighty as He is tender, as bountiful as He is rich, as full of wisdom and knowledge as of sympathy ; He will never betray our trust ; therefore, can never fail to reward it with victory. He overcame and we shall.

III. WE HAVE A DIVINE HELPER : ENCOURAGEMENT TO PRAYER. (Ver. 16.) Heaven is open to us. (John xiv. 2.) His is the throne whence issues “grace”—power revealing itself in favour. Even men do not despise you when you seek their aid. Our need, “mercy” and “grace”—mercy to pity our wretchedness, grace to give us succour. Prayer the cry of need ; the cry for help to one who can afford it : and the confidence that it will come. His help ever ready, always given, amply sufficient for all need.

Brighton.

R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT: *The Redeemer's Glory, and the Confusion of his Enemies.*

"His enemies will I clothe with shame: but upon himself shall his crown flourish."—Psa. cxxxii. 18.

Analysis of Homily the Eight Hundred and Thirty-Seventh.

IT relates to the establishment of David's family on the throne of Israel till Messiah come; afterwards to the Messiah Himself. Consider three particulars:—

I. THE CONFUSION OF HIS ENEMIES. 'Tis an astonishing and melancholy fact that *such* a government should have enemies, but evidently it is so, "the heathen raged, the people imagined." (Psa. ii.) The opposition of Jews and Gentiles only a specimen of the opposition of human nature in all ages. Describe the *enemies*. In *individuals*—pride, unbelief, self-righteousness, inconsistency; "I tell you, even weeping, they are enemies of the cross of Christ." The same enmity in the *world* on an extended scale; carnal policy, &c., arising from inveterate *hatred* of religion is too humbling and too holy. Christ's enemies are clothed with shame when their machinations are detected. Ariel, &c. (Milton), Gehazi. When their own plans defeat themselves. Haman, Esther, Mordecai. The cross as peopling heaven. The stone, watch, seal at Christ's tomb established the fact of his resurrection. Persecution drove out the disciples to spread the Gospel. When they are completely vanquished, dragged at his chariot wheels, led captivity captive. When they are finally *exterminated*, driven from *earth*; cannot molest his kingdom in *heaven*. *Hell* the consummation of destruction. We know that Christ's enemies of the *human race* will rise to everlasting shame and contempt. We *do not know* what disgrace, degradation, and punishment are reserved for *devils*, but we may gather that they will be *extreme* from the howl of him who said to the incarnate Redeemer, "I know thee who thou art, the Holy One of God; art thou come to torment us before the time?"

II. THE PROSPERITY OF HIS REIGN. This consists in, First: The settled and undisturbed *title* to his crown. The glory of

Solomon's reign greatly consisted in the settled and peaceable possession of the crown. "I will make him my first born higher than the kings of the earth." "Which he wrought in Christ when he raised him from the dead and set him at his own right hand."

Secondly : When his councils are wise and the laws of legislation are pure, salutary, and securing to the subject his liberties and immunities. "Thy throne, O God, is for ever : and ever the *sceptre* of thy kingdom is a right sceptre ;" harmonizing strict inflexible justice with the exercise of sovereign and abundant mercy. Provision made that the exercise of mercy shall not appear a mere arbitrary act, but one in which the justice, wisdom, and honour of the lawgiver are eminently displayed.

Thirdly : When his laws are administered in prudence, firmness, and integrity He died for the ungodly ; therefore He is just and the justifier of the ungodly.

Fourthly : When his realms consist of extensive empire, when other rulers are his subjects and willingly receive *his laws* into their administration. He is King of kings and Lord of lords, his dominion is vast.

Fifthly : When his subjects are happy and united. "And when their honours and possessions eventually subserve each other's interest. Rivalries, envying and jealousy excluded. Otherwise extensive empire will sink from its own weight and crumble from its own heterogeneousness. If the stars of heaven may be numbered, or the sands on the sea shore, or the drops of morning dew, then may the Redeemer's subjects. A seed shall serve Him, it shall be accounted to the Lord for a generation ; He shall see of the travail of his soul. He shall bring many sons to glory. But numerous subjects, unless they be loyal, only increase the insecurity and perplexity of the government. Insubordination, tumult, rebellion, are to be expected. Not so the Redeemer's subjects. Thy people shall be willing in the day of Thy power.

Sixthly : When the sovereign has within his own dominions sufficient resources for his own government and the happiness of his subjects, and sufficient control over other governments to render their resources subservient to his own. This happy state of things, very much intimated in Psalm lxxii., acknow

ledged typical. Look upon Zion the city of your solemnities. (Isa. xxxiii. 20—24.)

Seventhly : When the wisdom and benignity of his government are so *manifest* and *renowned* as to induce and lead the subjects of other sovereigns to come over to him and adopt his dominion by voluntary allegiance. We are conquered by sovereign mercy and kindness. The Church and heaven are peopled by subdued rebels. Oh ! that all his enemies may be clothed with the shame of humble penitence, and come bending to his mercy instead of being crushed by his wrath.

Eighthly : When the greatness of empire has the additional lustre of antiquity, and perpetuity of its dynasty. Empires are passing away—the Assyrian, Persian, Grecian, Roman, where ? But his throne shall endure for ever, and of his dominion there shall be no end. And not only shall the kingdom endure, but the *same brow* shall be encircled by the crown for ever and ever.

III. THE CERTAINTY OF BOTH. His enemies *will I, &c. Shall flourish*. First : Decree. Jehovah has resolved with fixed purpose to give universal dominion to his incarnate Son. A failure would imply insufficiency or inconstancy which cannot be with God. This would clothe *Him* with shame ! Secondly : Provision. The agents in his designs have always access to his throne, to his treasures and personal strength for supplies to carry them into execution. The Word of God is the grand instrument of achieving the triumphs of Christ's kingdom. The sword of the Spirit is the word of God. I will send the rod of thy strength out of Zion, rule thou in the midst of thine enemies. The preaching of the Gospel, though seemingly a feeble instrument, yet clothed with divine energy and mighty through God to the pulling down of strongholds. The same word which is the instrument of vanquishing enemies is given for the support and consolation of subjects. He has secured an unfailing succession of ministers for the propagation of the principles of his sovereign mercy—the regeneration and renovation of our race, and for the promotion of order, purity, and holiness. He has already exalted his Son to the throne of his dominions in the heavens, and to the administration of his affairs—"Exalted to God's right hand a prince and a Saviour to give repentance and

remission of sins," *i.e.*, whatever is necessary to change enemies into subjects. Having ascended on high, received gifts for men, even the rebellious. The Holy Spirit poured out from on high to carry on the work with resistless energy and complete success.

All the dispensations of Providence, both visible and invisible directed to the establishment of Christ's kingdom. Angels continually employed to advance it. Devils defeated and made the unwilling instruments of promoting a cause they hate. Rise and fall of empires rendered subservient. "I will overturn, overturn, till all be overturned." "Kings shall be thy nursling fathers, and queens thy," &c. (Isa. xlix. 23.) "I will make thy name to be remembered in all generations, therefore the people shall praise thee for ever."

A word to *enemies*. What a hopeless warfare, what a dreadful doom awaits you to be clothed with shame—to be crushed with a rod of iron, dashed in pieces like a potter's vessel. "Kiss the son lest he be angry and ye perish from the way when his wrath is kindled but a little." Submit to Him *now*. *Subjects* of Christ's kingdom—a word to you. *Glory in your privileges*. "Let the children of Zion be joyful in their king." Live *conscientiously*. The Character is an appointed means of extending and perpetuating the name of Christ. Be constantly endeavouring to *gain new subjects*.

J. H., B.A.

SUBJECT: *The Christian's Sun.*

"Her sun is gone down while it was yet day."—Jer. xv. 9.

Analysis of Homily the Eight Hundred and Thirty-Eighth.

IN its first intent the text refers to the threatened loss of religious privilege because of abuse, neglect, and unfaithfulness; and was a warning of coming evil to lead to reformation. It will apply to Christians, and reminds us of several things.

I. THE CHRISTIAN HAS A SUN. A sun is a globe which keeps other globes in connection with it in their proper spheres and

at their assigned work, and which imports light and heat to them and to all the creatures which inhabit them. In a sense, all men have a sun to which they look for present and future good. But it differs with different men. With some it is *nature*; some, *the traditions of their fathers*; some, *priestly agency*; some, *sacramental efficacy*; some, *fancied superior morality*; and the portion of good to every man, with regard to its character and intent, is determined by the capability and quality of his sun. Oh! how miserably off must be all who depend on the finite! "Cursed be the man that trusteth in man, and maketh flesh his arm." The Christian does not. His sun is *Jesus as set forth in Holy Writ*. From Him every true believer has the light and heat of spiritual life, and through Him he gets into his place, and is put to his appropriate work in creation. (John i. 1—14; viii. 12; xii. 46.) *Receptivity* is the beginning of that state of mind which, if rightly followed up, issues in the likeness, love, and enjoyment of God; and as Jesus, the source to which the Christian looks for lasting, ennobling good, is infinite, his felicity and glory will be for ever enlarging.

In death the sun of Christianity sets for ever to the rejector of it, but to the receiver of it, it is ever rising.

II. THE CHRISTIAN IS SUNNIFIED BY HIS SUN. He is a *retainer*, as well as a *receiver*, of its beneficent outflow. All the colours, and all the shades of colours, and every form of animal and vegetable life, are owing to the retention and appropriation of solar rays. The wealth, and beauty, and blessed activity of earth arise in this way. In like manner, the rays of the world's spiritual sun—the Divinely inspired record of the history of incarnate Deity—must be kept and fittingly used if his fruits are to be enjoyed. Every object which holds and rightly uses the beams which the monarch of day so plentifully imparts is thereby adorned and fitted for valuable purposes, but objects which cast them off or misuse them are worthless and unattractive. The turning point in man's spiritual history is in what he does with the emanations of the sun of God's redeeming works and ways. Souls which treasure and assimilate the radiations of the Christ are formed into a resemblance of his personal character and capacitated for his service and friend-

ship; but those which repel or misappropriate them, continue, and augment in their defilement, repulsiveness, and malediction.

In death believers are unalterably and eternally fixed in the beauty and bliss of God, but unbelievers are cut off from all joy and from all hope, and are driven into unmingled and unmitigated darkness. (Jer. xiii. 16; John xii. 35.)

III. THE CHRISTIAN SUNNIFIES OTHERS. He is a *reflector* and *spreader* of the brightness and goodness of his sun. "Ye are the light of the world." The globes which emit light and heat as well as have them, the animals which add usefulness to life, and the flowers which are fragrant besides being beautiful, are highest in the scale of existence and of greatest worth. To those Christians who are active besides being pious, who spread the Gospel in addition to living it, who enrich and bless others as well as seek to be enriched and blessed themselves, are the most like Jesus, the most dear to the Father, the most useful to men, the most honoured in the Church. Their death is a calamity to others, but auspicious to themselves. The setting of the sun of their good example, their manifest growing spiritual life, and their abounding Christian labours, although it may be, as it was with our departed sister, in cloudless, glowing magnificence, is a matter to be regretted, and yet to be acquiesced in as the result of His arrangements and agency who does all things right and well. Apply the subject, First: *To sinners*. Get spiritual light and life while you can. "Now is the accepted time." Secondly: *To saints*. Prize and make good use of your privileges. Do not, I beseech you, live to yourselves. Think of others and sunnify them. Diffuse your light. Thirdly: *To Christian workers*. Be not weary in works of faith and labours of love. Work while your sun is up. Shine away on as many as possible. The more light you spread, and the more men you illumine, the greater your joy now, the greater your blessedness hereafter. The highest type of Christianity is Christian character combined with Christian activity for the world's weal, and for peopling heaven with the spoils of hell. God speed the Christian agents and Christian agencies of our age.

Preston.

W. J. STUART.

Variations on Themes from Scripture.

(No. IX.)

SUBJECT : *Sojourners in a Strange Country.*

WE are strangers and sojourners before God, as were all our fathers. By faith it was that Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise ; in tabernacles, that bespeak the stranger and pilgrim upon earth ; not in houses built to endure. For he confessed, and denied not, but confessed that here he had no continuing city. True, a citizen he was of no mean city. But it was not of the earth, earthy. For he looked for a city which hath foundations, whose builder and maker is God. Meanwhile, God's statutes were his songs in the house of his pilgrimage.

The Bird of God is Wordsworth's epithet for that "resplendent wanderer" called by Eastern Islanders the Bird of Heaven, and by us of the West, Bird of Paradise ; and, as usual with the serenely meditative bard of Rydal, there is moral, nay, religious teaching in the symbolism of his strain :—

"The Bird of God! whose blessed will
 She seems performing as she flies
 Over the earth and through the skies,
 In never-wearied search of Paradise—
 Region that crowns her beauty with the name
 She bears for us—for us how blest,
 How happy at all seasons, could like aim
 Uphold our spirits urged to kindred flight
 On wings that fear no glance of God's pure sight,
 No tempest from his breath, their promised rest
 Seeking with indefatigable quest
 Above a world that deems itself most wise
 When most enslaved by gross realities!"

An appalling pestilence raged in Carthage, and so gave deadly emphasis to the exhortations of St. Cyprian, when he, a good shepherd, sought to lead the sheep of his flock to green pastures,

and still waters of comfort, reminding them, as he stood between the living and the dead, while as yet the plague was stayed not, that they had renounced the world, and were abiding here as strangers and pilgrims only. "Let us," he besought them, "embrace that time which gives to each one his home, which, delivering us from this world, and loosing us from worldly snares, restores us to Paradise, and the kingdom." Who, he asks, that is placed in a foreign land, would not hasten to return to his own country? Who that saileth towards his own, would not eagerly desire a prosperous wind, to bring him swiftly to the embrace of those he loves? "Our country we believe to be paradise: the patriarchs we esteem our parents. Why, then, do we not speed and run, that we may behold our country, and salute our parents?"

Salutary though the sentiment be, however, it admits of one-sided exaggeration. There are good people who, for instance, exalt and expatiate upon the death of godly infants, as though to quit this earth of ours at the very earliest date were the most blessed of privileges. The idea of man being sent into the world for any definite purpose never seems, it has been justly said, to enter the minds of these good people. "With them life is but an irksome omnibus-journey—the shorter the better—and to be got over by each without any regard to the comfort or requirements of his fellow-travellers." Only in part are these strictures on "the shorter the better" applicable, if at all, to the theme and expression of Mrs. Browning's sonnet:—

"I think we are too ready with complaint
 In this fair world of God's. Had we no hope
 Indeed beyond the zenith and the slope
 Of yon grey blank of sky, we might grow faint
 To muse upon eternity's constraint
 Round our aspirant souls. But since the scope
 Must widen early, is it well to droop
 For a few days consumed in loss and taint?
 O, pusillanimous heart! be comforted,
 And, like a cheerful traveller, take the road,
 Singing beside the hedge. What if the bread
 Be bitter in thine inn, and thou unshod
 To meet the flints?—At least it may be said,
 'Because the way is *short*, I thank thee, God!'"

Addison devotes a paragraph in one of his *Spectators* to the fact of men being in Scripture called strangers and sojourners upon earth, and life a pilgrimage. And he refers to several heathen as well as Christian authors, who, under the same kind of metaphor, have represented the world as an inn, which was only designed to furnish us with accommodation in this our passage. It is, therefore, very absurd, urges our moral essayist, to think of setting up our rest before we come to our journey's end, and not rather to take care of the reception we shall there meet with, than to fix our thoughts on the little conveniences and advantages which we enjoy one above another in the way to it.

"The Illusiveness of Life" is the title of a sermon on the patriarchs as sojourners in a strange country, by the late F. W. Robertson, of Brighton, who with characteristic force and insight expounds the deception of life's promise, and the meaning of that deception. He shows how our natural anticipations deceive us—every human life being a fresh one, bright with hopes that will never be realized. With our affections, he goes on to say, it is still worse, because they promise more. "Men's affections are but the tabernacles of Canaan—the tents of a night—not permanent habitations, even for this life." Where, he asks, are the charms of character, the perfection, and the purity, and the truthfulness, which seemed so resplendent in our friend? They were only the shape of our own conceptions—our creative shaping intellect projected its own fantasies on him; and hence we outgrow our early friendships—outgrow the intensity of all: we dwell in tents; we never find a home, even in the land of promise, any more than Abraham did. "Life is an unenjoyable Canaan, with nothing real or substantial in it." But there is another beside the sentimental way, trite enough, of considering this aspect of life—as a bubble, a dream, a delusion, a phantasm, and that other is the way of faith. "The ancient saints felt as keenly as any moralist could feel the brokenness of life's promises; they confessed that they were strangers and pilgrims here; they said that they had here no continuing city; but they did not mournfully moralize on this; they said it cheerfully, and rejoiced that it was so." Strangers—the very term implies a distant home. Pilgrims—the law of

whose pilgrimage is to make Progress. Forgetting the things behind; rating at their true worth the things around; earnestly pressing forward to the things before. Keble's devout lyric on the escape to Zoar is pitched in this key:—

“Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast:
Once gain the mountain-top, and thou art free:
Till then, who rest, presume; who turn to look, are lost.”

FRANCIS JACOX, B.A.

Biblical Criticisms.

SUBJECT: *The Logos.*

(Continued from p. 235.)

“The Word was made flesh, and dwelt among us, and we beheld his glory.”—John i. 14.

BUT, as has been already abundantly implied, the Word is also the Son. As applied to our Lord, the title “Son of God” is protected by epithets which sustain and define its unique significance. In the synoptic Gospels, Christ is termed the “Well-beloved” Son.* In St. Paul He is God’s “Own” Son.† In St. John He is the Only-begotten Son, or simply the Only-begotten.‡ This last epithet surely means, not merely that

* ἀγαπητός, St. Matt. iii. 17, xii. 18, xvii. 5; St. Mark i. 11, ix. 7, xii. 6; St. Luke iii. 22, ix. 35. Cod. Alex. reads ἐκκληγεμένον, xx. 13; cf. 2 St. Peter i. 17.

† Rom. viii. 32: τοῦ ἰδίου Υἱοῦ οὐκ ἐφέλσατο. *Ibid.* ver. 3: τὸν ἑαυτοῦ Υἱὸν πέμψας.

‡ St. John i. 14: ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός. *Ibid.* i. 18: ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς. *Ibid.* iii. 16: [ὁ Θεὸς] τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν. *Ibid.* ver. 18: ὁ δὲ μὴ πιστεύων ἥδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ. Cf. 1 St. John iv. 9: τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι’ αὐτοῦ. The word *μονογενής* is used by St. Luke of the son of the widow of Nain (vii. 12), of the daughter of

God has no other such Son, but that His Only-begotten Son is, in virtue of this Sonship, a partaker of that incommunicable and imperishable Essence, Which is sundered from all created life by an impassable chasm. If St. Paul speaks of the resurrection as manifesting this Sonship to the world,* the sense of the word *μονογενής* remains in St. John, and it is plainly "defined by its context to relate to something higher than any event occurring in time, however great or beneficial to the human race."† The Only-begotten Son‡ is in the bosom of the Father (ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς) just as the Logos is πρὸς τὸν Θεόν, ever contemplating, ever, as it were, moving towards Him in the ceaseless activities of an ineffable communion. The Son is His Father's equal, in that He is partaker of His nature: He is His Subordinate, in that this Equality is eternally derived. But the Father worketh hitherto and the Son works; the Father hath life in Himself, and has given to the Son to have life in Himself; all men are to honour the Son even as they honour the Father.§

Each of these expressions, the Word and the Son, if taken alone, might have led to a fatal misconception. In the language of Church history, the Logos, if unbalanced by the idea of Sonship, might have seemed to sanction Sabellianism. The Son, without the Logos, might have been yet more successfully pressed into the service of Arianism. An Eternal Thought or Reason, even although constantly tending to express itself in speech, is of itself too abstract to oblige us to conceive of it as of a personal Subsistence. On the other hand the filial relationship carries with it the idea of dependence and of comparatively recent origin, even although it should suggest the reproduction in the Son of all the qualities of the Father. Certainly St. John's language in his prologue protects the Personality of the Logos, and unless he believed that God could be divided or could have had a beginning, the Apostle teaches that the Son is co-eternal with the Father. Yet the bare metaphors of "Word"

Jairus (viii. 42), and of the lunatic son of the man who met our Lord on his coming down from the mount of the transfiguration (ix. 38). In Heb. xi. 17 it is applied to Isaac. *μονογενής* means in each of these cases "that which exists once only, that is, singly in its kind." (Tholuck, Comm. in Joh. i. 14.) God has one Only Son Who by nature and necessity is His Son.

* Acts xiii. 32, 33; Rom. i. 4. Compare on the other hand, Heb. v. 8.

† Newman's Arians, p. 174.

‡ St. John i. 18, ὁ *μονογενής* Τίός, where however the Vatican and Sinaitic MSS. and Cod. Ephr. read ὁ *μονογενής* ΘΕΟΣ. For the Patristic evidence on the subject, see Alford *in loc.*

§ St. John v. 17, 23, 26.

and "Son," taken separately, might lead divergent thinkers to conceive of Him to Whom they are applied, on the one side as an impersonal quality or faculty of God, on the other as a concrete and personal but inferior and dependent being. But combine them, and each corrects the possible misuse of the other. The Logos, who is also the Son, cannot be an impersonal and abstract quality; since such an expression as the Son would be utterly misleading, unless it implied at the very least the fact of a personal subsistence distinct from that of the Father. On the other hand, the Son, Who is also the Logos, cannot be of more recent origin than the Father; since the Father cannot be conceived of as subsisting without that Eternal Thought or Reason Which is the Son. Nor may the Son be deemed to be in any respect, save in the order of Divine subsistence, inferior to the Father, since He is identical with the eternal intellectual Life of the Most High. Thus each metaphor reinforces, supplements, and protects the other. Taken together they exhibit Christ before His Incarnation as at once personally distinct from, and yet equal with, the Father; He is that personally subsisting and "Eternal Life, Which was with the Father, and was manifested unto us." *

St. John's Gospel is a narrative of that manifestation. It is a Life of the Eternal Word *tabernacling* in Human Nature among men.† The Hebrew schools employed a similar expression to designate the personal presence of the Divinity in this finite world. In St. John's Gospel the Personality of Christ makes Itself felt as Eternal and Divine at wellnigh every step of the narrative.‡ Each discourse, each miracle, nay, each separate word and act, is a fresh ray of glory streaming forth from the Person of the Word through the veil of His assumed Humanity. The miracles of the Word Incarnate are frequently

* St. John i. 2. Cf. Newman's *Arians*, ch. ii. sect 3.

† St. John i. 14; ἐσκήνωσεν ἐν ἡμῖν. The image implies both the reality and the transient character of our Lord's manifestation in the flesh. Olshausen, Meyer, and Lücke see in it an allusion to the "Shekinah," in which the Divine glory or radiance (כבוד) dwelt enshrined.

‡ Baur, *Dogmengeschichte*, i. 602: "Was das johanneische Evangelium betrifft, so versteht es sich ohnediess von selbst, dass das eigentliche Subject der Persönlichkeit Christi nur der Logos ist, die Menschwerdung besteht daher nur in dem σὰρξ γενέσθαι; dass der Logos Fleisch geworden, im Fleisch erschienen ist, ist seine menschliche Erscheinung." It will be borne in mind that σὰρξ, in its full New Testament meaning, certainly includes ψυχή as well as the animal organism (see Olshausen on Rom. vii. 14), and St. John attributes to the Word Incarnate spiritual experiences which must have had their seat in His human Soul (xi. 33, 38, xiii. 21). But Baur's general position, that in St. John's Gospel the Personality of the Eternal Word is perpetually before us, is unquestionably true.

called His works.* The Evangelist means to imply that "the wonderful is only the natural form of working for Him in Whom all the fulness of God dwells." Christ's Divine nature must of necessity bring forth works greater than the works of man. The Incarnation is the one great wonder; other miracles follow as a matter of course. The real marvel would be if the Incarnate Being should work no miracles;† as it is, they are the natural results of His presence among men, rather than its higher manifestation. His true glory is not perceived except by those who gaze at it with a meditative and reverent intentness.‡ The Word Incarnate is ever conscious of His sublime relationship to the Father. He knows whence He is.§ He refers not unfrequently to His pre-existent Life.|| He sees into the deepest purposes of the human hearts around Him.¶ He has a perfect knowledge of all that concerns God.** His works are simply the works of God.†† To believe in the Father is to believe in Him. To have seen Him is to have seen the Father. To reject and hate Him is to reject and hate the Father. He demands at the hands of men the same tribute of affection and submission as that which they owe to the Person of the Father.‡‡

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* *ἐργα*, St. John v. 36, vii. 21, x. 25, 32, 38, xiv. 11, 12, xv. 23. Cf. too St. Matt. xi. 2. The word is applied to the Old Testament miracles in Heb. iii. 9; Psa. xciv. 9, LXX. Cf. Archbishop Trench on the Miracles, p. 7. That, notwithstanding the wider use of *ἐργον* in St. John xvii. 4, *ἐργα* in the fourth Gospel do mean Christ's miracles, cf. Trench, *Mir.* p. 8, note †.

† Trench, *ubi supra*, p. 8.

‡ St. John uses the words *θεωρεῖν*, *θεάσασθαι* to describe this.

§ St. John viii. 14: *οἶδα πόθεν ἦλθον*.

|| St. John iii. 13, vi. 62, viii. 58, xvi. 23, xvii. 5.

¶ *Ibid.* ii. 24, iv. 17, v. 14, 42, vi. 15.

** *Ibid.* viii. 55, x. 15.

†† *Ibid.* ix. 4, x. 37, sqq., xiv. 10.

‡‡ As M. Reuss admits: "Il résulte (from the prerogatives ascribed to the Word Incarnate in St. John's Gospel) que le Verbe révélateur pouvait demander pour lui-même, de la part des hommes les mêmes sentiments et les mêmes dispositions qu'ils doivent avoir à l'égard de la personne du Père. Ces sentiments sont exprimés par un mot, qui contient la notion d'un respect professé pour un supérieur, la reconnaissance d'une dignité devant laquelle on s'incline. A cet égard, *il y a égalité des deux personnes divines vis-à-vis de l'homme*. On ne croit pas à l'une sans croire à l'autre; qui voit l'une voit l'autre; rejeter, haïr le Fils, c'est rejeter et haïr le Père. (St. Jean iii. 33, 34, xii. 44, xv. 23.) Mais dans tout ceci (proceeds M. Reuss) il ne s'agit pas de ce qu'on appelle le *culte* dans le langage pratique de l'Eglise. Le culte appartient à Dieu le Père, et lui sera offert désormais avec d'autant plus d'empressement qu'il est mieux révélé, et que

The Preacher's Finger-Post.

THE MORAL EXODUS.

"And remember that thou wast a servant in the land of Egypt."—Deut. v. 15.

THESE words are a part of that magnificent address which Moses delivered to "all Israel" when he reiterated in their ears the laws which he had received when "alone" with God upon the mount. In these words he bids them to remember the great change which the Almighty had effected for them. I shall look at this change as an *emblem* of that great *moral* revolution which has taken place in the soul of every genuine Christian, and which is essential to the spiritual well-being of every man.

I. It is a BLESSED change. "Thou wast a *servant*." Now, the change to which Moses here refers was, First: *That of a wonderful emancipation*. The

Hebrews had been reduced to the utmost vassalage under the despotic rule of Pharaoh. They were treated as beasts of burden. But greater far is the enfranchisement that takes place when the soul is regenerated. The slavery of the Jews in Egypt was *material* and *mortal*. It extended only to the body, and that only till death. Death would set the captive free. But the slavery of an unregenerate soul is spiritual; it is the manacling of the faculties, and death can put no end to it. Secondly: *It was an emancipation wrought by the Almighty*. "The Lord thy God brought thee out thence through a mighty hand and by a stretched out arm." Regeneration of soul is a *divine* work. He alone can reduce the moral chaos to order and fill it with light, life, and beauty.

rien ne sépare plus de lui les croyants." (Reuss, Théol. Chrét. ii. 455.) How inconsequent is this restriction! If the Incarnate Word has a right to demand for Himself the same "sentiments" and "dispositions" as those which men cherish towards the Almighty Father, He has a right to the same tribute of an adoration in spirit and in truth as that which is due to the Father. What is worship but a complex act of such "sentiments" and "dispositions" as faith, love, self-prostration, self-surrender before the Most Holy? If *τιμᾶν* (St. John v. 23), within the general meaning of due acknowledgment, includes much else besides adoration, it cannot be applied to the duties of man to God without including adoration. Our Lord's words place Himself and the Father simply on a level; if the Son is not to be adored, neither is the Father; if the Father is to be adored, then must the Son be adored in the same sense and measure. This is certainly not interfered with by St. John iv. 20, sqq.; while the best practical comment upon it is to be found in the confession of St. Thomas, *xx*, 28; on which see Lect. VII.

Thirdly : *It was an emancipation wrought by God through human instrumentality.* Moses was employed in the work. He was sent down to Egypt, grappled with the despot, plucked the iron sceptre from his hand, and led the enslaved millions into freedom. God regenerates man by man.

II. It is a MEMORABLE change. "*Remember that thou wast a servant.*" Moses wished them never to forget it, and the memory would serve many useful purposes. First : *To inspire them with gratitude to their Deliverer.* It would be almost impossible for them, thoughtfully, to compare their condition in Egypt with their circumstances in the wilderness without experiencing the throbbings of thankfulness. Christian, can you remember the change without exclaiming, "Blessed be the God and Father of our Lord Jesus Christ" ? The memory would serve, Secondly : *To promote in them a spirit of contentment.* Why did they so often murmur in the wilderness ? Because they forgot what they had been. May not the Christian be well contented with his lot when he contrasts his past experience with the present ? "What fruit had ye in those things whereof ye are now ashamed ?" &c. The memory would serve, Thirdly : *To establish their confidence in God.* How could they doubt either his mercy or his might, his interest

in them, or his power to help them when they called to mind what He had wrought on their behalf. Does not the remembrance of what God has done for us in conversion tend to establish our confidence in Him ? "His love in times past forbids us to think He will leave us at last in trouble to sink."

CONCLUSION : Brother, remember then that thou wast a *servant* in moral Egypt, and let gratitude inspire thy heart, contentment pervade thy spirit, and confidence settle thy being in God.

A PICTURE AND A PROBLEM OF LIFE.

"Wilt thou break a leaf driven to and fro ?"—Job xiii. 25.

THIS is the exclamation of a man variously and greatly tried. The words are utterances of anguish, they give us a picture and a problem of life.

I. A PICTURE OF LIFE. It is a "leaf driven to and fro." The words suggest four ideas. First : *Insignificance.* "A leaf," not a tree. There are perhaps, intelligent creatures in the universe that are like trees—majestic cedars in the great landscape of rational being. But man is a leaf. The words suggest, Secondly : *Frailty.* "A leaf." How fragile. The tree strikes its roots into the earth and often grows on for many years. But the leaf is only for a

season. From spring to autumn is the period that measures its longest duration. But during that period it is liable every hour to wither and die. The sunbeam may scorch it, the blighting wind shrivel it, the lightning scathe it, the torrent break it from its stem. Truly "We all do fade as a leaf." These words suggest, Thirdly: *Restlessness*. "Driven to and fro." Job regards himself not merely as a leaf, but as a leaf that has fallen from its stem, detached from the fountain of its life, and driven "to and fro with the wind." How unsettled is human life! Man is never at rest. A thousand influences within and without move him to and fro like the wind. The words suggest, Fourthly: *Worthlessness*. A leaf that has fallen from the stem and tossed by the winds is a worthless thing. On its stem it was a thing of beauty and a thing of service to the tree, but now its value is gone. Job felt that his life was worthless, as worthless as a withered leaf and "dry stubble." Morally the life of a sinful man is utterly worthless. The sinner is a bane not a blessing; the universe would have been better off had he never been.

The words give us—

II. A PROBLEM OF LIFE. "Wilt thou break a leaf driven to and fro?" This question may be looked upon in two aspects. First: *As expressing error in sentiment*. The idea

in the mind of Job seems to have been that God was infinitely too great to notice such a creature as he, that it was unworthy of the infinite to pay any attention whatever to a creature so insignificant and worthless. This idea has ever been prevalent concerning God. Deists declare that God who concerns Himself with the vast is infinitely too great to concern Himself with the minute. Two thoughts expose this error. (1.) To God there is nothing great or small. (2.) Man, however worthless, is infinitely influential. Though a leaf—a leaf detached from the stem and driven by the wind, it bears incorruptible seed with it, seed that shall grow for ever. The sinful life is a hemlock leaf, it has moral poison in it, and it is right that the Great One should so watch over it as to prevent it spreading disease through his moral creation. This question may be looked upon, Secondly: *As capable of receiving a glorious answer*. "Wilt thou break a leaf driven to and fro?" Wilt thou torment me for ever? Wilt thou quench my existence? Take this as the question of suffering humanity, and here is the answer, "The Son of Man has come to seek and to save the lost." "I have come that ye might have life, and that ye might have it more abundantly." "He will not break the bruised reed nor quench the smoking flax."

CONCLUSION.—Let the memory of our insignificance, frailty, unsettledness, and worthlessness destroy our pride and make us humble; yet let not our humility overwhelm us with despair, since we are not beneath the care of a God All Merciful and Almighty. "He knoweth our frames, he remembereth that we are dust."

THE HIGHEST VOLUNTARY
INFLUENCE.

"And he brought him to Jesus."
—John i. 42.

REMARKS which we have elsewhere* made on the paragraph, from which these words are taken, will form a suitable introduction to our present subject. The words tell us that he, Andrew, brought him, that is, Peter, to Jesus. Our subject is, the highest voluntary influence. Man is at once the source and subject of influence. He influences, and is influenceable. No man liveth to himself; he is a link in the chain. His influence is of two kinds, conscious and unconscious, voluntary and involuntary. In looking at the influence that Andrew exerted upon Peter, we may remark that it was beneficent, natural, honourable, and exemplary.

I. IT WAS BENEFICENT. He brought Peter to Christ. What

a universe of good is involved in that simple act! First: *What a service was rendered to Peter.* His soul was translated into a new world. He became the disciple of Christ, and livingly interested in all that pertained to the great kingdom of truth. Secondly: *What a service to the disciples of Christ.* The introduction into their society of a nature like his, warm, frank, generous, bold, thoroughly inspired with Christian sentiment, must have been a great gain to that little circle. Thirdly: *What a service to the whole world.* Peter preached that sermon on the day of Pentecost when three thousand were converted. Peter preached the Gospel to the Gentiles. The Infinite alone can tell the amount of good which Peter has already accomplished in the universe. All this must be referred to the simple act of Andrew bringing him to Jesus. From one single human act may issue an influence for good that may go on widening and deepening for ages. The highest service you can do on earth is to bring men to Jesus.

II. IT WAS NATURAL. Andrew went to Peter, not as an *official*, but as a *man*, a brother. "He first findeth his own brother Simon and saith unto him, We have found the Messiah." All that is wanted to bring men to Christ is, First: *Common sense.* It

* See HOMILIST, vol. vii., third series, p. 22.

does not require great genius, learning, culture, which distinguish some men, but that which all men have—common reason. Secondly: *Love to Christ*. Andrew hastens to Simon with a heart touched and inspired with loving sympathies for Christ. What is wanted in this work is not the influence of man as a scholar, philosopher, priest, or bishop, but the influence of man as man. It is the *man*, not the *preacher*, who converts. When the man is lost in the preacher he has no power to win souls to Christ. In modern churches we want manhood redeemed from the fetters and grimaces of officialism.

III. IT WAS HONOURABLE. When Andrew went forth to Peter and persuaded him to come to Jesus, he did a work whose grandeur no seraph could transcend. To introduce a man to Christ is to introduce him to one who in philosophy is infinitely greater than Socrates, in wealth infinitely richer than a Croesus, in royalty infinitely greater than a Cæsar. You bring him to one who is the Wisdom of God, one who has "the unsearchable riches," one who is "the Prince of the kings of the earth." The work of authors, sages, statesmen, warriors, is contemptible compared with the work of bringing men to Christ.

IV. IT WAS EXEMPLARY. Andrew in bringing Peter to

Christ is an example for universal imitation. First: It is an example that all *can* imitate. Though a glorious work, it is nevertheless so simple that it may be accomplished by a child. All that is wanted is a Christ-loving heart. Secondly: It is an example that all *should* imitate. It is the duty of all Christians to bring men to Christ. It is not a work binding on any particular class, it is an obligation pressing on all. All relations—parents and children, brothers and sisters. All social grades, rich and poor. All intellectual types, the weak and the strong, the learned and the rude. The world is perishing with moral hunger. He is the Bread of Life, &c.

CONCLUSION.—Brothers, our work is not to bring men to our little systems, sects, and Churches, but to CHRIST. Unless we do this, our services, however popular, are neither acceptable to Him nor of worth to human souls.

SKETCHES FROM GENESIS. (VIII.)

ABRAM IN EGYPT.

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land," &c.—Gen. xii. 10—20.

IN the previous sketch we noticed the strong faith of Abram, here the scene changes; the one who bravely and fearlessly left his own country, in the full consciousness that

God was with him, now seems startled at the probability of death, and employs deceitful means to prolong life. The narrative suggests—

I. THAT LIFE CAN BE TOO DEARLY PURCHASED. Probably there was nothing wrong in Abram's departure from Canaan, since the famine was in the land. It is our duty to provide for the natural as well as the spiritual life. Life is dear to every right-minded person, and never ought to be thrown away as worthless. But natural life can be over-estimated. First: *This is done when truth is sacrificed for its safety.* "Say, I pray thee, thou art my sister." This was true in one sense, but when another truth was withheld, that she was his wife, it became a cowardly deceit. Truth is of higher value than life; it is the strength of one's higher life; it is the only rock upon which the soul can stand firm and fearless amidst the storms and revolutions of time, and when removed the soul sinks to despair. The higher life—the soul—is debased and poisoned when the natural life is sustained by means of deceitful and fraudulent practices; and the loss is infinitely greater than the gain. Secondly: *This is done when the purity of others is exposed to danger.* "That it may be well with me for thy sake; and my soul shall live because of thee." There is no thought of his

wife's chastity. Life cannot be bartered for purity in the exchange of heaven, the latter is infinitely more precious than the former. How seldom is this considered! The integrity and purity of the mercantile transaction are of secondary importance; gain, and to live in ease and respectability, are the primary and often the only consideration. Thirdly: *This is the case when injustice is done to others.* Not only the purity of Sarai was exposed to danger, but wrong was also done to the king. This is implied in his rebuke to Abram, "What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?" Man tramples under his feet one of the brightest gems of his being when sacrificing the principle, "Love thy neighbour as thyself," in order to prolong life. We ought to be ready on all occasions to say from our hearts, "Let justice be done though the heavens fall." Fourthly: *This is done when every other thought becomes subordinate to this.* We have higher duties than merely to live. Abram's confidence in God seems to be at its lowest ebb. No man knows fully what it is to live till he has learnt to sacrifice self, which lesson the Son of God became the Son of man in order to teach the world.

II. THAT THE DIVINE IS

THE ONLY STANDARD WHICH DETERMINES THE VALUE OF LIFE. "And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife." This was done for Abram's as well as Pharaoh's benefit; this brought him face to face with God. When contemplating life in its relationship to God its true aspects can be seen. First: *We shall then realize that its existence depends on God.* The land of Canaan had been visited by a famine, and the land of God might be lost sight of in Egypt. God in the plagues manifests his power. The fact of our dependence on God is readily acknowledged in words, but how few feel the fearful reality that we "live, move, and have our being," in an Eternal and ever-present Person. The constant consciousness of this would bring us *to live* and not merely *to be* in this world. Secondly: *That the strength of life is in God.* Abram's life was preserved in Egypt, but its strength was lost. It is possible to live without being strong; false-

hood and deceit undermine the strength of life, and its beauty and loveliness are lost. If we desire to be of some value and service the resources required are to be obtained from God alone. He is the fountain of moral and spiritual strength. Thirdly: *That its true prosperity is from God.* Though Pharaoh "entreated Abram well for her sake," &c., still such prosperity was not real, the moral life was wrong, and the plagues came to restore him to God. As much as there is of God in the life is its true measure of prosperity. Without Him the most apparently prosperous life is a sad and fearful failure. Fourthly: *That through God it can be restored to Canaan.* "And Pharaoh commanded his men concerning him," &c. Our lives have become so sinful that apart from God's love we cannot find a refuge; here we feel, though gone astray, that we can be restored to his favour, and in the end of life's pilgrimage be welcomed to enjoy his presence for evermore in the Canaan above.

CYMRO.



Seeds of Sermons on the Book of Proverbs.

(No. CCXV.)

THE MIND OF MAN AND THE MIND OF GOD.

"There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand."—Prov. xix. 21.

IN the HOMILIST, vol. i., 4th series, p. 177, will be found remarks on a passage very similar to the one before us. This address brings under our notice the mind of man and the mind of God. Man has a mind, or rather man *is* mind. He is spiritual, rational, free, moral, immortal. God is mind. He is a Spirit: Man's mind is the offspring of the Divine, and there is a resemblance between them. The text implies three things.

I. That the mind of man has "MANY DEVICES"—the mind of God has but ONE COUNSEL. "There are many devices in a man's heart." Every man's soul teems with devices, devices concerning pleasure, commerce, politics, religion. These "devices" are often selfish, ambitious, malignant, impious. As they are generated by different dispositions of heart, they have no *unity* amongst themselves; they are often in fierce battle, and fill the soul with confusion. But the mind of God has *one* purpose, the "counsel of the Lord." All God's thoughts, if, indeed, He has thoughts, are but phases of one eternal purpose that takes in the universe, and runs through all ages.

II. That the mind of man is SUBORDINATE—the mind of God SUPREME. This is implied here, and fully expressed in many other places of the Bible. "A man's heart deviseth the way, but the Lord directeth his steps."

"O Lord, I know that the way of man is not of himself; it is not in man that walketh to direct his steps." First: *This is a fact well attested by history.* The "devices" of Joseph's brethren He subordinated to his own purpose. The "devices" of Pharaoh to destroy all the babes of Israel was through the preservation of Moses subordinated to the working out of God's purpose in the emancipation of the Jews from Egyptian thralldom. The "devices" of the Scribes and Pharisees, leading to the crucifixion of the Son of God, were overruled for the development of his "determinate counsel." The passing of the fugitive law, which required every American citizen to deliver up the fleeing African into the hands of his pursuers, and which was passed in order to strengthen the dominion of slavery, led, under God, to the production of such literature on the question, as snapped the chain of four million human beings, and made them free citizens of the world. Secondly: *This is a fact that reveals the greatness of God.* I see the greatness of God in controlling the material universe, but I see more of his greatness in con-

trolling the hostile elements of the human mind, than of directing the elements of nature. "He maketh the wrath of man to praise him," &c. It has been said that the 104th Psalm is a hymn to God in material nature, and the 105th Psalm a hymn to God in human history.

III. That the mind of man IS CHANGEABLE—the mind of God IS UNALTERABLE. "The counsel of the Lord, that shall stand." However numerous human "devices" are, let them be as the sands on the sea shore, or the drops that make up the ocean, however antagonistic to the Divine mind, however skillfully organized, and backed by all the battalions of hell and earth, they will not shake God's "counsel." They will no more affect God's purpose than a whiff of smoke can the stars. "There is no wisdom, nor understanding, nor counsel against the Lord." (Prov. xxi. 30.)

CONCLUSION.—Learn the *inevitable* fall of all that is opposed to the will of God. Whatever in systems and institutions, whatever in commerce, politics, or religion; whatever in Church or State is opposed to the "counsel of the Lord," must inevitably totter and fall. And learn the *inevitable* fulfilment of all his promises. Whatever He has purposed shall be accomplished. His eternal counsel moves on; nothing can hinder it. All the volcanoes, thunders, lightnings, tornadoes, united together on this earth, and shaking it to its centre, cannot hinder for one instant the sun in his majestic march; nor can all the opposition of earth and hell united prevent the Eternal accomplishing all the promises of his Word.

"There is a power
Unseen, that rules th' illimitable
world—
That guides its motions from the
brightest star
To the least dust of this sin-stained
mould:
While man, who madly deems himself
the lord
Of all, is nought but weakness and
dependence.
This sacred truth, by sure experience
taught,
Thou must have learnt when wander-
ing all alone:
Each bird, each insect, flitting through
the sky,
Was more sufficient for itself than
thou." THOMSON.

(No. CCXVI.)

KINDNESS.

"The desire of a man is his kindness: and a poor man is better than a liar."—Prov. xix. 22.

THREE things are implied in this verse.

I. KINDNESS IS A GOOD THING. Solomon means to say that kindness even as a "desire" is a good thing. If there were no words to express it, no means to gratify it, still as a desire it is good. First: *It is good in itself.* Love is the essence of virtue. It is what God approves, it is God-like. Secondly: *It is good in its influence upon the possessor.* The mind under the influence of love is free, cheerful, sunny. Thirdly: *It is good in its bearing upon society.* The society of a kind and loving soul is congenial and useful.

II. THIS GOOD THING MAY EXIST ONLY IN DESIRE. "The desire of a man is his kindness." The meaning is that *kindness* must be measured by the amount of a man's *desires* to do good, rather than by the amount of his *ability*. There are cases when it can only exist as a

"desire." There are thousands who have kindness towards the suffering and the distressed, but who are entirely destitute of the means to render help. Our Great Master appreciates it in this form." "If there be a willing mind it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. viii. 12.) David's desire to build the Temple was as acceptable to God as if he had actually reared the magnificent edifice.

III. AS A DESIRE WITHOUT MEANS IT IS BETTER THAN AS WORDS WITH ABILITY. "A poor man is better than a liar." The poor man here must be regarded as the man who has kindness in his heart, but is destitute of ability, and "the *liar*" as the man who has plenty of ability, and whose kindness is merely in generous talk. There are many such. There are many who talk as if their hearts were full of love. Their language would lead you to infer that their love was strong enough to remove all misery from the world if they had the means, but it is all talk. Their kindness is a blossom that never runs into fruit. These men are the hollowest shams, they are living lies. Far better is the poor man who has kindness in his heart than such a liar. He is better in himself, better in the eye of the good, better in the estimation of God.

"It is a little thing
To give a cup of water. Yet its
draught
Of cool refreshment, drained by
fevered lips,
May send a shock of pleasure to the
soul
More exquisite by far than when nec-
tarious juice
Renews the life of joy in happiest
hour.

TALFOURD.

(No. CCXVII.)

THE FRUITS OF PERSONAL RELIGION.

"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."—Prov. xix. 23.

THE expression, "he that hath it," is not in the original; it has been supplied by our translators. Dr. Wardlaw renders the words, "The fear of the Lord is life, and who hath it shall rest; he shall not be visited with evil." We do not see that this rendering has any idea than what is in our version. The subject is the *fruits of personal religion*. "The fear of the Lord" here, as elsewhere, stands for religion in the soul. It is a loving, loyal, reverence for God. And this has three-fold fruit.

I. VITALITY. "It tendeth to life." First: *It is conducive to bodily life*. Intelligent religion leads its possessor to attend to the laws of physical health and happiness. Secondly: *It is conducive to intellectual life*. Love to God stimulates the intellect to study God and his works. Thirdly: *It is conducive to spiritual life*. The life of pure affections, high aims, and virtuous deeds. "This is life eternal to know thee," &c.

II. SATISFACTION. "Shall abide satisfied." First: *It pacifies the conscience*. The sense of guilt which gnaws and distresses the soul it removes and infuses in its place "joy and peace in believing." Secondly: *It reconciles to Providence*. It makes a man acquiesce in his lot, and to say, "Not my will, but thine be done." It causes him to rejoice in hope of the glory of God.

III. SAFETY. "He shall not be visited with evil." He may

have sufferings, but sufferings in his case will not be evils, they will be blessings in disguise. "His light afflictions will work out a far more exceeding and eternal glory." "They will not separate him from the love of God." In such tribulations he will rejoice. But he will not be *visited* with any event that will damage his interests or endanger his soul. "God is his refuge." A high, secure, impregnable fortress.

CONCLUSION: That godliness is profitable unto all things, &c.

(No. CCXVIII.)

LAZINESS.

"A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again."—Prov. xix. 24.

MOST critics substitute the word *dish* for bosom here. "A slothful man hideth his hand in his dish." This certainly makes the description of the lazy man more graphic. His repast is provided for him. It is spread before him, but he is too lazy to take it; he drops his hand in the dish. He is not only too lazy to earn his food by honest labour, and to prepare it for his own use, but when it is there he is almost too indolent to raise it to his mouth. He who is "slow at meat is slow at work." Indolence becomes more and more strong as it is yielded to. Sloth in some natures is nursed to a sovereignty. The less a man exerts himself, the more indisposed he becomes to exertion, until at last the slightest effort becomes a felt inconvenience. This laziness may be seen in different departments of life.

I. IN WORLDLY CONCERNS.

There are men before whom Providence has brought the *dish* containing all the conditions of affluence and social prosperity, but the man is too lazy to put his hand to it. He sits and yawns and says, It is time enough to begin. Laziness has brought many a man, who might have been in affluence, to wretched pauperism. It may be seen,

II. IN INTELLECTUAL MATTERS. The *dish* of knowledge is laid before a lazy man: he has books, leisure, money, everything in fact to enable him to enrich his mind with knowledge, and train his faculties for distinguished work in the realm of science, but he is too lazy. His mind becomes enfeebled and diseased for the want of exercise. It may be seen—

III. IN SPIRITUAL INTERESTS. Gospel provisions are laid before the lazy man. There are the "unsearchable riches of Christ," there is the "crown of glory," &c., but he is too indolent to make any exertion to participate in the heavenly blessings. "Go thy way for this time," he says, "and when I have a convenient season I will send for thee." Pollock has well described the indolent soul:—

"Sloth lay till mid-day turning on
his couch,
Like ponderous door upon its weary
hinge,
And having rolled him out, with
much ado,
And many a dismal sigh, and vain
attempt,
He sauntered out accoutred carelessly,
With half-ope'd, misty, unobservant
eye,
Sonniferous, that weighed the object
down
On which its burden fell—an hour or
two:
Then with a groan retired to rest
again."

The Pulpit and its Handmaids.

GREEN THINGS UPON THE EARTH.

"O all ye green things upon the earth, bless ye the Lord: praise him, and magnify him for ever."

IN contemplating the green things upon the earth, we are in turn impressed by their beauty, their usefulness, and the wisdom of design displayed in their creation. Everywhere we see plants fitted to the different conditions involved in the various climates of the earth; to the length of the day, which regulates the amount of light and heat they are to receive; and to the duration of the year, within the compass of whose seasons the cycle of their functions—growing, flowering, and fruit-ripening—must be completed. If the axial rotation of the globe were a little quicker or a little slower, the length of the day would be different from what it now is, and the actual conditions of plant-life would be disturbed. If the earth under less perfect adjustment were placed nearer the sun, plants would be overwhelmed in a flood of heat and light. Or, again, if the orbital speed of the earth round the sun were greater or less than it is, the length of the year would be altered, and the routine of the annual functions of plants would be thrown into disorder. Even as it is, we know the confusion which arises in a garden from a summer prolonged far into autumn, or from a too early spring. In reality, we observe that the Creator has everywhere

endowed plants, in regard to their external relations, with the exact constitution which ensures their well-being.

* * * * *

It has been computed that the earth is enriched with at least 100,000 different kinds of plants. The seed is brought forth with a profusion which not only provides amply for the increase of the species, but which generally leaves a large supply over and above to serve as food for birds and other animals. It is remarkable what pains nature takes to distribute the seed. The chief sower is the wind, which blows the seed about until a suitable spot has been found. Many seeds are furnished with feathery appendages, which may be compared to wings or sails, in order that they may more easily catch the breeze and be wafted through the air. De Candolle tells us that the seed of the rose of Jericho does not ripen until the season is so far advanced that every drop of water has been sucked out of the soil. It would answer no good purpose were the seed to be allowed to fall upon such arid ground, but nature comes to the rescue by one of her curious devices. Under the influence of the scorching sun the branches dry and shrivel up into an irregular, elastic ball. By and by the wind of the desert, as it sweeps along the dusty plain, catches the plant and tears it up by the root. The ball rolls easily over the surface, and is driven to and fro until it sticks fast in

some little oasis or spot of moisture. During this rough journey the seed-vessels hold their precious contents firmly and safely; but no sooner do they perceive the signal of moisture than they open freely, and the seed falling on "good ground" springs up rapidly.

Though much seed is lost—or at least does not germinate—nature takes care that every spot of earth shall be supplied with the vegetable growths that suit it. What wonderful efforts, so to speak, are sometimes made to stock new land with plants! An eminent naturalist, after describing the beauty of the cocoa-nut groves that flourish on the Coral Islands of the Pacific, has suggested the chapter of "designed accidents" to which they owe their origin. When the island first emerges from the deep it is a barren reef of limestone rock, glittering white and bright under a tropical sun. In process of time patches of chalky mud and sand, formed upon its surface by the rain and waves, are washed into clefts and sheltered places along the shore. The island now begins to fit for vegetation, and strange though it may seem, the cocoa is usually one of the first plants to appear. How does the seed get there? The bulky nut is too large to be carried by birds, and ships avoid the reef as a source of danger. A stray cocoa-nut that grew in far distant groves, after being long the sport of storms and currents, has hit upon the new spot in the lone ocean. Cast ashore by the surf, it has at last fixed itself in one

of the muddy clefts, where it finds enough of nourishment for its growth. In process of time a young plantation of descendants is established around. The fall of the leaves and the decay of each succeeding generation add to the stock of mould and supply the soil for a more varied flora until at length the bare white reef is changed into a scene which sailors describe as an earthly paradise.

With what orderly providence all the steps of this long operation succeed each other. There is, first, the emergence of the bare rock, and the preparation of a little store of mud. Then some palm tree, growing perhaps hundreds of miles away, drops a nut which, rolling into the neighbouring stream, is carried downwards into the sea. Thus is it launched upon a seemingly random and useless voyage—a waif of the ocean, unseen by man, but guided by the hand of Providence. Encased in its armour of shell, against which wind and wave beat in vain, it seems as if constructed on purpose to carry a life-freight in safety across stormy seas. Soon the current takes it in possession—slowly it drifts along—months perhaps roll on, and the cocoa-nut is still sailing on its mission. Rocks are avoided against which it might have dashed, and shores on which it might have been stranded, until it arrives at last at the lonely spot in the wide ocean, and then the surf casts it ashore into its destined cleft, where the little patch of mud is ready to receive it.

G. CHAPLIN CHILD, M.D.

Notes on New Books.

BY A BARRISTER.

MR. SAMUEL MOSSMAN propounds a theory that all the seasons are merging into one, and that the degree of winter cold will never again be so severe as it has been. He treats of this in a learned and interesting book entitled *The Origin of the Seasons considered from a Geological Point of View*; published by Messrs. Blackwood & Sons.

Facts and Arguments for Darwin is the name of a book on the origin of species by Fritz Müller, translated from the German by Mr. W. S. Dallas, and published by Mr. John Murray.

A cheap work on education, and which is pronounced by Lord Lyttelton "to be one of the ablest productions he has seen from the more advanced school of writers," is published by Messrs. Simpkin and Marshall, being, *An Outline of the American School System, with Remarks on the Establishment of Common Schools in England*, by Jesse Collings.

Dr. Arnott publishes, at Messrs. Longmans', *Observations on some of the Fundamental Principles and Existing Defects of the National System of Education*.

Mr. W. R. S. Ralston has translated into English, and illustrated with small wood engravings, *Krilof and his Fables*, and they are published by Messrs. Strahan.

The new Professor of Poetry at Oxford, Sir F. H. Doyle, publishes *Lectures delivered before the University of Oxford, 1868*. (Macmillan & Co.)

Messrs. Longmans publish a library edition, on toned paper, of *Archbishop Leighton's Sermons and Charges*, with additions and corrections from MSS., and with historical and other notes by Rev. William West, Incumbent of St. Columba, Nairn.

Mr. Edward J. Wood gives us, in two volumes, which he publishes at Mr. Bentley's, *The Wedding Day in all Ages and Countries*.

Professor Bonamy Price has issued, at Messrs. Parker's, the six attractive and luminous lectures which he delivered at Oxford, on *The Principles of Currency*.

The Roxburghe Society have just produced a remarkable volume illustrative of the manners, opinions, and occupations of Englishmen during the sixteenth and seventeenth centuries. It is called *Inedited Tracts*.

The Reformation of the Church of England; its History, Principles, and Results (1514—1547) is a volume by the Rev. John Henry Blunt, published by Messrs. Rivingtons.

A Residence in Bulgaria (Murray) is the title of a book by S. G. St. Clair, and C. A. Brophy, and consists of notes on the resources and administration of Turkey; and the customs, character, condition, and language of the Christian and Mussulman populations.

Mr. Murray publishes *Napoleon at Fontainbleau and Elba*; a journal of occurrences in 1814-15, with Notes of Conversations by Major-General

Sir Neil Campbell, C.B., with a memoir of that officer, by the Rev. A. N. C. MacLachlan.

Colonel Walmsley gives us two illustrated volumes (Chapman and Hall) called *The Ruined Cities of Zulu Land*.

The Rev. Alexander C. Ainslie, M.A., rector of Corfe, has given his attention to the question of *Smoking Fires—their Causes and Cure*, and has published a small book with that title, and illustrated with woodcuts, at Messrs. Longmans',
B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

CONGREGATIONAL HISTORY. From the year 1200 to 1567. By JOHN WADDINGTON, D.D. London: John Snow and Co., 2, Ivy Lane, Paternoster Row.

THOUGH this work is denominated a "Congregational History," it is not a history of the Congregational denomination. It is a record of those principles of religious liberty and ecclesiastical independency which, beginning with apostolic Churches, have struggled on through all subsequent ages with varying forms of theological dogma, and at last assumed those organizations which are known as Independent Churches. "From the earliest time," says the author, "wherever the Bible has been devoutly read, we find after full inquiry that there have been some, acting from the strength of their religious convictions, who formed themselves into small bands that were essentially Christian Churches, though not so in name." Congregational principles are older and diviner than Congregational organizations. Nothing to us is more distasteful, more repugnant to all that is Catholic in our Christianity, than that eternal glorification in Congregational literature, and on Congregational platforms, of what is called Congregationalism. Twice every year in the metropolis and the country, alternately, an opportunity is given to men who live by Congregationalism to hoot aloud its praise. All this denominational clattering and cackling are infinitely unworthy of the divine principles themselves. We think the author of this work has done well in utterly eschewing all this. He has not written in a sectarian spirit or for a sectarian purpose, he has written as an honest historian and Christian philosopher. He has gone over the entire ground of the Reformation, traced the course

of events, the discussions, martyrdoms, providential agencies through which those principles worked their way to a settled and a growing ecclesiastical polity. Dr. Waddington as an historian, has searched diligently into all the necessary sources of information, has carefully sifted evidences, conscientiously arbitrated on the question before him, and records both the process and the results of his researches in a spirit of manifest truthfulness, and in a style distinguished by great clearness, dignity, and force. This work entitles him to the especial honour of the denomination to which he belongs, and the respect and the gratitude of all who value learned industry, historic truth, literary excellence, and Christian Catholicity.

VOICES OF THE CHURCH OF ENGLAND AGAINST MODERN SACERDOTALISM.

By EDWARD GARBETT, M.A. London: William Hunt and Co., 23, Holles Street, Cavendish Square.

"The object of this book," says the author, "is to present in one view, and in as condensed and succinct a manner as possible the sentiments of the Church of England on the doctrinal questions now agitated within her bosom, and constituting the subject of public action between two organized voluntary bodies, the Church Union on one side, and the Church Association on the other." The author of this book shows his mastery of the subject. He writes as a man of extensive Christian learning and strong religious convictions on the subjects of which he treats. Those who are interested in this controversy could not do better than to purchase and peruse this work. Mr. Garbett is well known as the editor of the "Christian Advocate," one of the most able Church serials of the age.

THE CONDITION OF MEMBERSHIP IN THE CHRISTIAN CHURCH. By T. HUGHES. London: Hodder and Stoughton.

THIS work treats on the class meetings of the Wesleyan Church. "Its intention and spirit are," the author informs us, "the freeing of the Church and religion from human tests and trammels—the protection of the privileges and blessings of Christian people, as provided and given them by God, genuine and impartial, and liberalise and make more comprehensive the Methodist system for man in all times, and under all conditions, and in all the relations of his being. The author is a man who always thinks independently and forcibly, and writes with the clearness of distinct conceptions, and the eloquence of conviction. The judgment of such a man upon all questions upon which he deliberates demands the attention of all thoughtful men.

JOHN'S GOSPEL: Apologetic Lectures. By J. J. VAN OOSTERZEE, D.D. Translated by J. F. HURST, D.D. Edinburgh: T. and T. Clark.

THE author of this work is one of the most learned Biblical critics, voluminous theological writers, and distinguished pulpit orators, not only of Holland (his fatherland) but of Europe. In this work he meets in a masterly way all the objections that have been brought against the price-

less Gospel of St. John. The conflict concerning the verity of this Gospel and the credibility of the Gospel history, is carried on with more or less earnestness both on the Continent and in our own country. It is well, therefore, to have the antidote in our possession, and he who masters this book will undoubtedly conquer in the controversy. The translation by Dr. Hurst is excellent. We heartily commend the work.

PIONEERS OF CIVILIZATION. London: James Hogg and Son, York Street, Covent Garden.

THE writer of this work gives a sketch of those who have been the means of helping the savage out of barbarism, and promoting the cause of civilization. He gives the Soldier, the Adventurer, the Explorer, the Man of Peace, the Trader, the Settler, and the Missionary. Some of the deeds here recorded, wrought in the name of Christianity amongst savages, are fiendly in the extreme, and go a great way to explain why Christianity in this the nineteenth century of its history is so lamentably limited in its influence. This is a book that all should read. It is small, well written, and teems with stirring incidents. It is a book for the million.

THE SON OF MAN. By FRANK CONLIN, D.D. London: Hodder and Stoughton, 27, Paternoster Row.

HERE are five discourses by the eloquent Minister of the National Church of Geneva. The subjects are, "Jesus of Nazareth, The Holy One and the Just, The Man of Sorrows, The Rising One, and The King." There is also added to the volume, the "Teachings of Jesus Christ." Though there is no show of learning in the work, nor any great original thinking, there is a fire in the spirit, a depth in the sentiment, and a chime in the rhetoric that charms the reader. It is a book that a thoughtful Christian will always peruse with pleasure and with profit.

ECHOES IN PLANT AND FLOWER LIFE. By LEO H. GRINDON. London: F. Pitman, 20, Paternoster Row.

"THIS book," says the author, "does not profess to consist of anything more than memoranda and observations from a poet's point of view, respecting a certain class of botanical facts. These facts, which, unable to think of a better name, I call "echoes," science may some day find worth while to detach; then, marshalling them with others of similar nature, elaborate from the whole a technical treatise. To be a *philosophic* treatise, the treatment must be æsthetic." All true lovers of nature will revel in this delicious little work.

REMARKABLE FACTS. Illustrative of Scripture. By Rev. J. LEIFCHILD, D.D. London: Hodder and Stoughton.

THE first edition of this work we noticed some years ago. We are glad to welcome it in this improved and enlarged form. It contains many

admirable anecdotes and reflections from the pen of one of the most popular and effective preachers of this age. We trust that it will pass through many more editions, for it has a power to bless wherever it goes.

THE LIFE OF THE REV. THOMAS COLLINS. By Rev. SAMUEL COLEY. Second Edition. London: Elliot Stock and Co.

"WHY another biography?" says the author. And the answer he gives is a good one. "Because it pleased God to enrich this man's life with special endowments of grace, of which the Church ought to be told." Mr. Coley has given to us, with much literary ability, a life charged with divine sentiments, marked by many incidents, if not striking, still spiritually suggestive. The work will be specially acceptable to our Wesleyan friends.

THE NEW TESTAMENT. By CONSTANTINE TISCHENDORF. Leipzig: Bernhard Tauchnitz.

THIS is the New Testament in the authorised English version, but its peculiarity is, First: that it has a masterly introduction by Constantine Tischendorf; and, secondly, it has as foot-notes the various readings from the three most celebrated MSS. of the Greek text, the Codex Sinaiticus, the Codex Vaticanus, and the Codex Alexandrinus. As the reading of these MSS. must be taken into account in studying the New Testament, this must be regarded as a very valuable volume.

THE SHEPHERD WITH HIS LAMBS: or, Chapters and Songs on all the Scriptures that connect CHRIST AND CHILDREN. By A. J. MORRIS. London: A. Miall.

HERE is a book for children worth waggon-loads of the tales that appear in what are called the *religious* journals. In this book you have the simplicity that belongs to true greatness, and the brevity that belongs to true power. There is no weak thought, and no waste word. Every sentence is a divine sunbeam. Let Sunday-school teachers make this book of all books next to the Bible, the book for presenting to their children.

THE APOSTLE OF KERRY; OR, THE LIFE OF THE REV. CHARLES GRAHAM. By the Rev. W. GRAHAM CAMPBELL. Dublin: Moffatt and Co.

THIS is the biography of a Wesleyan minister who was evidently an earnest man, a good Christian, and a popular preacher. The work will be especially interesting to that denomination to which Mr. Graham belonged.

THE AWDRIES AND THEIR FRIENDS, AND OTHER TALES.—By Mrs. PROSSER. London: Religious Tract Society.

THIS book contains three tales. The spirit, aim, and style are excellent, and so is the getting up. Paper, illustrations, type, and binding are first-class.




A HOMILY

ON

Fitness for the Lord's Service.

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."—2 Tim. ii. 21.

IRST, the text and context require a few words of explanation. Even at this early period, the churches of Christ had almost everywhere encountered the two great evils of corrupt life and of corrupt doctrine among their professed members. There were men who held the truth, but held it in unrighteousness; men who professed faith in the facts and doctrines of Christianity, but indulged themselves in sin, and even went so far as to justify their indulgence. There were others again who corrupted the truth, who seemed to accept the facts and doctrines of the Christian faith, but who in reality explained them away, as those did who admitted the doctrine of the resurrection, but said it was past already. Other Christian doctrines were, in the same way, admitted in words, but such explanations given of them as changed and destroyed them. It was not at all surprising that it

should be so. We at this time judge of things that come to us according to what we ourselves are; we see them through the colouring of our own life, and when, therefore, the Christian faith came amidst the corrupt life and corrupt thinking of the world, it was natural that that corruption should more or less get mixed up with it.

To an onlooker it might appear as if Christian truth and purity were likely to be lost amid human corruption, but Paul bids Timothy have no fear. The foundation of God standeth sure. On that foundation there are two inscriptions, and from them may be gathered the perfect security of God's truth and people from all corruption. The inscriptions are such as are often put on buildings, the one to name its owner, and the other its design. The first inscription describes the building as belonging to God, and under his protection, and in his keeping. It seems to be a quotation from Num. xvi. 5, and the history from which it is taken will shed light upon its meaning. The worship of God in the wilderness was in danger of suffering from the intrusion of Korah, but the Lord appeared and said that He would choose and make manifest who were his. That same care still continues, and, while the world lasts, will the Lord appear and separate the precious from the vile, and preserve his truth and his people from corruption. The second inscription expresses the design of God's building, "Let every one that nameth the name of Christ depart from iniquity." When God called Israel out of Egypt it was to be a holy nation to Himself. When He gathers a people out of all nations by the Gospel of his Son, they are called to be saints, to purify themselves unto Him a peculiar people, zealous of good works. Under such care, therefore, and existing for such a purpose, the Church of God standeth sure, for God will keep his truth and people pure.

Yet there is a great difference among the members of the Church of Christ. In a great house there are many vessels, some of excellent material reserved for honourable use,

others of inferior material, reserved for uses that are not named with honour. So there may be in the house of God vessels of gold and silver kept for honourable use, and vessels of wood and of earth devoted to dishonourable use. The difference may be of two kinds. Among true Christians there may be mere professors, without the love of God, and without fitness for God's service. The Lord may make some use of them, but it will be a use that will reflect upon them disgrace rather than honour. Or the difference may refer to the degrees of purity among true Christians, and to their consequent fitness or unfitness for the Lord's service. There are wide differences among the true disciples of the Lord. There are some who are indeed trusting their souls to the Saviour, but whose faith is so crude, and whose life is so defiled that they can scarcely be known to belong to Christ, and are little fitted for his service. Paul refers to such differences when in writing to the Corinthians he describes some as being themselves saved, while their works perish. True Christians, but unfit for the Master's service, doing works dishonourable to themselves and useless to Him.

. It is this last distinction between true Christians, rather than the distinction between true and false professors, to which I understand the apostle to refer. I understand him as pointing out that men may be Christians, and yet be ill fitted for their Lord's service, and as urging upon all that love the Lord fully to prepare themselves for his service.

II. OUR TEXT DESCRIBES THE SERVICE TO WHICH CHRISTIANS ARE CALLED. It is described in three ways. Every Christian in his service should be an honour to himself, useful to his Master, and prepared for every good work. These are the three points of view from which all service may naturally be estimated. It should be worthy of the servant who renders it, useful to the Master to whom it is rendered, and such as is needed by the world in which we live.

First : A Christian in his service should be an honour to himself. Let no one have any hesitation as to personal honour being appealed to in Christian service. False honour we cannot too much despise, true honour in the sight of God and his saints we cannot too earnestly covet. Righteous men are described in Scripture as "seeking for glory, and honour, and immortality," and are encouraged in duty by the assurance that in its faithful performance they shall "find favour and good understanding in the sight of God and man." What can be more desirable than to hear the Master's "Well done, good and faithful servant"? Such honour is to be sought after, and they are best who seek it most.

A Christian in his service, then, must be worthy of himself, worthy of the nature God has given him, worthy of his capabilities, worthy of his privileges, and worthy of his position and opportunities and means. Now, we naturally estimate all service by the *heart* there is in it. For ourselves we value more a little thing, in which the giver's own ingenuity and consideration and good-will are seen, than a service greater in value, but less his own. We have little regard for any service in which we have reason to suspect that the service is larger than the heart. Now, in our times, after Christian faith has been long enough in operation among us to give a character to our ways, there are many things professing Christians must do if they would have any credit for Christianity. There is a certain average of contributions to religious purposes, a certain respect for religious ordinances, a certain amount of personal labour necessary to credit. It is not to be lamented that we are so plentifully surrounded by these outward necessities and helps. It is a happy thing to have an advanced starting-point for the pursuit and practice of godliness strictly personal, for goodness not imposed by outward necessity, but coming direct from a loving heart. But service imposed by outward necessity is not a service of honour. A service of honour

is this service of the heart, in which a man rises above the outward necessities of his position, and serves from the very love of serving.

So highly do we esteem right motive in service that we often say it matters very little what is the sphere of any man's labour, or the particular work in which he is engaged, that if an archangel were commissioned to serve the great King in some kind of earthly work, he would be as ready to sweep the streets as to rule a kingdom. True, if such were the Lord's will; yet we should make a grievous mistake did we hold the nature of our work to be of no importance. Paul could make tents as well as preach the Gospel, but he made tents because a bodily necessity was upon him; he preached the Gospel as the delight and glory of his life. There are differences in true service; some lower and some higher. There are hewers of wood and drawers of water, and there are priests in the temple. There is a service about outward things like that of Martha, and there is a service in spiritual things. There are many generous men in our country who do not believe in spiritual work, who consider a tract an impertinence and missions a folly; who are willing to render outward service, but do not believe in the spiritual service to which God has called his people. Now, if a Christian man allow himself in his service to follow the example of the world, if he aim at relieving bodily necessities rather than doing spiritual work, or if while seeking to do spiritual work he aid it more by money than by his own Christian intelligence and love, his service is not worthy of him. The supreme aim of Christian men must be spiritual service by spiritual means. A service of honour is, then, the highest kind of service, rendered in the best possible way.

Secondly: A Christian in his service must be useful to his Master. "Meet for the Master's use;" that is, serviceable for the Master, useful for the Master. The word occurs in two other places in the New Testament, and its

use in them may illustrate its meaning here. In one of them Paul says that Mark was profitable to him for the ministry. So must a Christian be useful to his Master. In the other he says that Onesimus who had before been unprofitable to Philemon, was now, since his conversion, profitable both to Philemon and to Paul. So must a Christian be profitable to his Lord. It is intimated in this view of our service that we do not work apart and alone as master-workmen, choosing our own work, choosing how to do it, and finishing and rounding it off by ourselves. We work under a master, we receive our work at his hands, we do it according to his directions, we do it under his eye, and when it is done we bring it to him that he may put it to its proper use. It is the glory of a master-worker that he can use the services of a thousand workmen, give full scope to their faculties, and then by the use he makes of their work double its value. It is the glory of a general that he can so use the valour of his individual soldiers, and the strength of his separate regiments as by his disposition of them to double their value. If it be so with man's use of man, how much more so with the Lord's use of man. How much value will be added to a man's life and work by the Master's use of them. It is not to be wondered at that good men have taken such delight in considering themselves as instruments in the Lord's hands for purposes far beyond their reach and even beyond their means. But what then? Is it, therefore, of little moment what service we render? Certainly not. They are ill-advised who make the Lord's greatness an excuse for man's indolence. Christ may use a bad servant by making him a beacon, but such service will neither be honourable to the servant nor profitable to the Master.

Thirdly: A Christian in his service should be "prepared unto every good work." Prepared for good *work*. There are stages in goodness. There is good desire, the conception and digestion of the plan for carrying out the desire, the provision of means, and last of all, the actual work. Every

work of note has a history, and many works have long and strange histories from the dim dawning of desire to the doing of the work that embodied the desire. Goodness is required at every stage—in the desire, in the mental throes that attend the digestion of its plan, and in the resolve that issues in its execution; but there is a sense of incompleteness till the desire be embodied in deed. Desires that fail to reach to deed are like flowers nipt by the frost, children of promise laid in untimely graves. A life is complete when desire has had time to ripen into a plan, and plan has been embodied in work. Now, Christ's servants must have all the stages of goodness from the first to the last, from the dim desire to the perfect work; the longing of desire, the pain of birth, and joy that a man has been born into the world. They must be men of large sympathies and desires, men skilful to plan, men bold and strong to execute their plans. Desire, thought, work, and work the fruit and crown of all.

Prepared unto *every* good work. The world is wide; human needs are great; God calls sinful men to a high destiny. The obstacles in the way are great and many; how great must the design be, and how manifold the work which embraces all. When our Lord entered into the chamber where the young daughter of Jairus lay dead, the mourners laughed him to scorn. They imagined there was no help for such misery; and, standing on the ground of nature, they were right. What can men do for the dying? What can they do for the sinful? What can they do in any of the great sorrows and needs of mankind? Standing on the ground of nature, the growing intelligence, and wealth of the world only make it more apparent that we are not prepared to render any aid. But our Master is prepared unto every good work, and he gives his servants power like his own. By the knowledge of Christ men are prepared to meet the entire range of human needs, and to take part in every good enterprise.

Now, although no man is called in the providence of God to take part in every possible form of good work, yet an ordinary life comprises many and varied opportunities of good service ; and we do not know what the service appointed us may be. Our Master chooses our service for us, and it is often different from what we had anticipated. It is our duty to seek such general and thorough preparation as shall enable us to take up the particular work put before us in the providence of God.

III. We come now to consider the PREPARATION NECESSARY FOR SUCH SERVICE. It may not be amiss to observe that employment in the Lord's service depends upon fitness. In every department of God's kingdom fitness is the law of service. It is true that what man deems fit may be foolishness with God ; and what God deems fit, may be foolishness with man. In this sense the cross, and the preaching of the cross, are foolishness. They are foolishness to them who do not understand the Gospel ; but to them who do, they are the power and wisdom of God.

Again, it has pleased God to accomplish great results by slender human instruments, that he might teach us rightly to estimate the value of our own work and his. But all this does not alter the fact that so far as man's work is used, it is used according to its fitness. God does not produce grapes from thorns, nor figs from thistles. He employs those who are suitable for his work. He prepares men for his work ; and some of the most instructive lessons in history are found in the way in which God has trained men for the high work he had in store for them. God does not employ ignorant men to teach wisdom, nor worldly men to produce spirituality, nor lovers of ease to conduct great enterprises, nor selfish men to generate enthusiasm of love. He works by instruments fitted for his work ; and it therefore becomes each Christian to prepare himself for the Lord's service. There may be reason to seek for opportunity, but we are too

ready to think that opportunity is all we want, and to overlook needful preparation.

Wherein does preparation consist? In two things, in purity of life, and purity of doctrine. "If a man purge himself from these"—from these men corrupt in life and corrupt in doctrine, he shall be a vessel, &c., &c.

To the wicked God says, "What hast thou to do to take my statutes into thy mouth?" Personal worth is the foundation of service, and the measure of personal worth is the measure of fitness for service.

Two considerations show the need of eminent personal worth as a preparation. First, we never do anything well till we have caught the spirit of it—till it possesses us—till we live in it, and find our joy in it. He does not work well who needs to be driven to it. He cannot work well who is sickly, and finds it a burden to live and breathe. Men are ill prepared for Christian service till their own Christianity be their glory and joy.

Again, men are slow to believe in goodness, that is, in goodness as the proper result of personal principle. They are apt to explain it as the result of circumstances, of a good natural disposition, of what is necessary to maintain with credit a Christian profession. Men in general are very slow to believe in strictly personal worth, and, as I have already observed, not altogether without reason; for there is a certain amount of goodness that must be put down to outward and secondary causes. This suspicion is often excessive and unreasonable, but there it is; and he who would win men to righteousness, must have personal worth to overcome it. It must be thoroughly clear that a man loves his Saviour and his fellow-men before he can expect to have much power to "persuade men."

Purity of doctrine is not less necessary than purity of life. Personal excellence enables a man to do good chiefly by enabling him to bear witness of Christ. John the Baptist was as eminent in personal worth as any man that

ever lived ; yet he spoke of himself as only a voice. It was needful for the work appointed him that he should be a man of sterling worth ; but what would his personal worth have done for Judea apart from his witness to Christ ? “ He was not that light, but was sent to bear witness of that light ; ” and the chief value of his personal worth lay in its making him a credible witness. The prophets before Christ came, and the apostles after he came, could render no higher service than to bear witness. Their personal worth would by itself have availed little. They were but a voice. However high men may rise in personal excellence, they can never be more than a voice. They cannot “ swallow up death in victory.” They cannot “ put away sin.” They cannot remove the causes of human misery. Though God’s people were as pure and ardent as the spirits before the throne, they could not work any deliverance in the earth. The personal worth of God’s people does not enable them to save men ; but it does enable them to bear witness to Him who can save.

The highest human service is to bear witness to Christ ; and they are best prepared for such service who have most fully known and most abundantly proved his power to save.

Camberwell.

JOHN PILLANS.

SAURIN, THE HUGUENOT.

THE celebrated Saurin, when one of the pastors to the French refugees at the Hague, was constantly attended in his public ministrations by a crowded and brilliant audience. His style was pure, unaffected, and eloquent ; sometimes enriched with flowery metaphor, sometimes simple. In the body of the sermon, which was adapted to the understanding, he was plain, clear, and argumentative, pausing at the close of each period that he might discover by the countenances and motion of his hearers whether they were convinced by his reasoning. In his addresses to the wicked M. Saurin was often sonorous, but oftener a weeping suppliant at their feet. In the one he sustained the authoritative dignity of his office ; in the other he expressed his Master’s and his own benevolence to bad men, “ praying them, in Christ’s stead, to be reconciled to God.” In general his preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as the dew into the pores of plants, till all the church was dissolved, and all in tears under his sermons.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Cry of the Soul for Justice, Mercy, and Perfection.*

“Hear the right, O Lord,
Attend unto my cry,
Give ear unto my prayer,
That goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.
Thou hast proved mine heart;
Thou hast visited me in the night;
Thou hast tried me, and shalt find nothing;
I am purposed that my mouth shall not transgress.
Concerning the works of men,
By the word of thy lips
I have kept me from the paths of the destroyer.
Hold up my goings in thy paths,
That my footsteps slip not.
I have called upon thee, for thou wilt hear me, O God:
Incline thine ear unto me, and hear my speech.
Show thy marvellous loving-kindness,

O thou that savest by thy right hand
 Them which put their trust in thee
 From those that rise up against them.
 Keep me as the apple of the eye,
 Hide me under the shadow of thy wings,
 From the wicked that oppress me,
 From my deadly enemies, who compass me about.
 They are inclosed in their own fat :
 With their mouth they speak proudly.
 They have now compassed us in our steps :
 They have set their eyes bowing down to the earth ;
 Like as a lion that is greedy of his prey,
 And as it were a young lion lurking in secret places.
 Arise, O Lord,
 Disappoint him, cast him down :
 Deliver my soul from the wicked, which is thy sword :
 From men which are thy hand, O Lord,
 From men of the world, which have their portion in this life,
 And whose belly thou fillest with thy hid treasure :
 They are full of children,
 And leave the rest of their substance to their babes.
 As for me, I will behold thy face in righteousness :
 I shall be satisfied, when I awake, with thy likeness.

(Psa. xvii.)

HISTORY.—This Psalm, according to some, forms one of a group of three, the other two being the 16th and the 49th, and this taking a priority in time. Those who take this view regard these three Psalms as having been composed between the destruction of the kingdom and the return from the captivity. We are inclined, however, to believe that it was written after David had spared Saul in the cave (1 Sam. xxiv.) Anyhow, the language seems to accord better with that event than with any other known chapter in his history. It is called a “prayer,” a title borne by four other Psalms, the 86th, 90th, 102nd, and 142nd. This prayer, it may be, he addressed to the Almighty after he had calmly compared his own character and doings with the characters of Saul and the Ziphites.

ANNOTATIONS.—*Ver. 1.*—“*Hear the right, O Lord.*” “Hear O Jehovah, the right.” The sentiment seems to be, “Do justice between me and my enemies, avenge the wrong, recompense the right.” “*Attend unto my cry.*” The word “cry” means a short exclamation, either of joy or sorrow. It is an audible burst of feelings that have become irrepressible in the soul. “*That goeth*

not out of feigned lips." That is, "not of lips of deceit." He was conscious of his sincerity.

Ver. 2.—"*Let my sentence come forth from thy presence,*" means "from Thee." The meaning seems to be, "Let my vindication be made manifest by Thee." In some way let men hear thee pronounce over me the sentence of acquittal. "*Let thine eyes behold the things that are equal.*" "Thine eyes shall behold equities." (*Alexander.*) "Thine eyes see the rights and wrongs of things."

Ver. 3.—"*Thou hast proved mine heart.*" Thou hast tried me. He felt that God had tested his character. "*Thou hast visited me in the night.*" Night, when the world is hushed to silence, is the time for serious thought. A feeling of isolation from all creatures, and connection with the Creator, is often deeper in the soul then than on any other occasion. The soul, if ever, feels the advent of God in the night. "Thou hast visited me in the night." "*Thou hast tried me and shalt find nothing.*" How strong must have been the consciousness of innocence to have spoken thus to God. The innocence, however, it must be borne in mind, was not the general innocence of moral character, but innocence of the charges which his enemies had brought against him, and for which they afflicted him. "*I am purposed that my mouth shall not transgress.*" Or, as some have it, "my mouth shall not exceed my thoughts." No discrepancies shall be found between my words and my sentiments.

Ver. 4.—"*Concerning the works of man.*" Or, "as to the works of men." "*By the word of thy lips I have kept me from the paths of the destroyer.*" "This clause," says a modern expositor, "can be understood only by looking to 1 Sam. xxiv. 10, where it is said by David to Saul, 'Behold, this day thine eyes have seen how the Lord delivered thee to-day into mine hand in the cave, and some bade me kill thee.' Our translators have destroyed the sense by their supplement, 'some.' David's words are, 'The Lord delivered thee to-day into mine hand in the cave, and bade me kill thee'—literally, 'and said to kill thee.' God was testing David, and said, 'Here is Saul; do thy pleasure on him; he is at thy disposal; kill him, if you please.' His men were for acting on that word, as fully authorizing, if not commanding them to kill the king; but David understood it better, and would not let them; but would by means of this signal opportunity which God had given him, show conclusively to all that he had no wicked designs on Saul's life, or on Saul's throne."

Ver. 5.—"*Hold up my goings in thy paths, that my footsteps slip not.*" *Alexander* renders this, "My steps have laid hold of thy paths."

I prefer our version ; the idea is simple ; it is this, "Sustain me that I swerve not from the right." For "*slip not*," the margin reads, "be not moved." A short prayer this, suited to all men always.

Ver. 6.—"I have called upon thee, for thou wilt hear me." What does this mean but this : I have invoked thee heretofore, and will do it still, because I know that thou wilt attend to my prayer.

Ver. 7.—"Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against thee." Professor Alexander renders this, "Distinguish thy mercies (O thou) saving those trusting, from those rising up, with thy right hand." The idea of the passage is, "Grant me *special* mercy according to my peculiar emergency, for it is thy practice to save by thy power those trusting in Thee from those that are against them."

Ver. 8.—"Keep me as the apple of the eye." The literal translation would be, "Keep me as the little man, the daughter of the eye." The reference is, undoubtedly, to the pupil—the little aperture in the middle of the eye through which the rays of light pass to form an image on the retina. "*Hide me under the shadow of thy wing.*" Another image denoting substantially the same thing. This is taken from the care evinced by fowls in protecting their young by gathering them under their wings. (Comp. Matt. xxiii. 37.) Both of the comparisons here used are found in Deut. xxxii. 10—12, and it is probable that the psalmist had the passage in his eye : "He instructed him, he kept him as the apple of his eye ; as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the Lord alone did lead him." (Comp. also Psalm xxxvi. 7 ; lvii. 1 ; lxi. 4 ; lxiii. 7 ; xci. 1—4.)

Ver. 10.—"They are enclosed in their own fat." This is said of his enemies whom he describes with considerable minuteness in this Psalm. The word "fat" is used in the Bible as a figure to represent two things—worldly prosperity and moral insensibility. For the former use it is employed in Deut. xxxii. 15 ; Job xv. 7 ; Psa. lxiii. 7 ; cxix. 70, and for the latter use it is employed in Isaiah vi. 10. For the latter purpose it is, perhaps, used here ; hence some have rendered it, "They have enclosed their heart in fat."

Ver. 12.—"Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." This is a further description of his enemies. He compares them to a lion, ravenous and cunning, crouching in some secret place, anxious to pounce on its prey. No distinction is to be made between the lion in the first

clause of the verse and the young lion in the latter. The repetition of the word lion in the last clause with the addition of the word young, is in accordance with the parallelism in Hebrew poetry. The same word, with a little variation, comes out in both members of sentences.

Ver. 13.—"Arise, O Lord; disappoint him, cast him down." The word "*disappoint*" in the margin is "prevent his face," and the word prevent is used not in the present current sense of obstruct, but in the sense of anticipate and go before. The idea is, "Go before the enemy who is advancing toward me and thus deliver me." "*Deliver myself from the wicked, which is thy sword.*" Some render this, "by thy sword." This may be more correct than our version, but at the same time it is a solemn truth that the wicked are the sword of the Lord. He uses them as his instruments to effect his purposes. (Isa. x. 5-7.)

Ver. 14.—"From men which are thy hand." "From men with thy hand." "*From men of the world.*" Or as some render it, "From men from the world." "*Which have their portion in this life.*" All their treasure is here, there is nothing laid up in the future. "*And whose belly thou fillest with thy hid treasure.*" The simple idea is that so far as this life is concerned Thou hast made them prosperous. "*They are full of children.*" The margin is the better sense, "Their children are full." They are not only prosperous themselves, but their children are also prosperous. "*And leave the rest of their substance to their babes.*" From generation to generation they are prosperous.

Ver. 15.—"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." Here he puts himself in contrast to his enemies. This life was all to them; the future was everything to him. Their happiness was in the creature, his in the Creator Himself. There are different renderings of this verse, such as Alexander: "I in righteousness shall see thy face; I shall be satisfied in awaking with thy appearance." Others make it a prayer and render it thus: "As for me, let me behold thy presence in righteousness, and when I awake let me be satisfied with thy likeness." For my own part I like the words as they stand in our version. They are not unfaithful to the original, and their meaning is obvious, namely, That the writer regarded the full satisfaction of his soul as a conscious conformity to the Divine character—waking into it.

ARGUMENT.—This Psalm contains the experience of man under severe trial. (1.) He avows his conformity to God's will and implores his protection. (Ver. 1-7.) (2.) He gives a graphic description of the character of his enemies. (Ver. 8-12.) (3.)

He declares, in contrast to their spirit and character, the highest aspirations of his own soul. (Ver. 13—15.)

HOMILETICS.—This Psalm is the CRY of a suffering soul to God.

“*Attend unto my cry.*” And the cry here is for JUSTICE, MERCY, and PERFECTION.

(*To be continued.*)

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in “his own hired house” (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul’s day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and last, though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Redemptive Influence a Divine Gift.*

(*Continued from Page 276.*)

“But unto every one of us is given grace according to the measure of the gift of Christ,” &c., &c.—Ephes. iv. 7—16.*

WE have already made certain exegetical remarks upon the whole passage, and also indicated a homiletical outline of thought which we shall now a little further develop. The

* In the exegetical remarks on this passage in our last number, the following mistakes occur:—P. 272, *σύμμαχια* ought to be *συμμαχία*; *σίμμαχοι* ought to be *σύμμαχοι*; p. 273, Alt-u-nen ought to be Alt-u-neu; *οὐρανῶν* ought to be *ὐρανῶν*; *κααρτισμὸν* ought to be *καταρτισμὸν*.

general subject is "Redemptive influence, the gift of Christ," and four remarks are suggested concerning this subject :

1. THIS GIFT IS COMMUNICATED BY CHRIST.—"But unto every one of us is given grace according to the measure of the gift of Christ." The expression, "according to the measure of the gift of Christ," means I think, that its bestowment is entirely according to his *sovereign* purpose.

First : *Some have a higher measure of grace than others.* Some have wider and clearer views of truth, a richer experience of divine love and faithfulness, broader and stronger sympathies more soul uplifting hopes and aspirations than others. There are babes in Christ and there are men in Christ. Some are qualified to be Ministers, Martyrs, Apostles, &c. Some are only fitted for a humble place in His vineyard.

Secondly : *This measure is determined by the will of Christ.* It is according to "the measure of the gift of Christ," not according to the measure of a man's *capacity, merit, or effort*. This fact removes all ground for boasting in the most distinguished in His church. By the grace of God, each disciple is what he is.

II. THIS GIFT IS COMMUNICATED BY CHRIST, AS THE RESULT OF HIS WONDERFUL HISTORY. "Wherefore he said, when he ascended up on high, he led captivity captive."

First : *His history was a history of wonderful triumphs.* "He led captivity captive." He achieved the most brilliant victories. He triumphed over principalities and powers, and made a show of them openly. He triumphed over death, rose from the grave, and became the Prince of Life. He triumphs over the enmity of the human heart, and brings the souls of the rebellious into captivity to Himself.

Secondly : *His history was a history of wonderful changes.* (1.) It involved the lowest *descension*. "He descended into the lower parts of the earth." He not only came down to the condition of humanity, but he took his place in the *lowest* social grade. "He made himself of no reputation," &c. He descended even into the grave and Hades. (2.) It involved the highest *ascension*. "He ascended on high; ascended up far above all heavens." How many heavens are there? Who can tell the

height of the lowest? He is "far above" the highest. He thus descended and ascended in order that "He might fill" all human things with His spiritual influence, fill all human souls with His ideas, principles, and aims.

III. THIS GIFT IS COMMUNICATED BY CHRIST, IN A GREAT VARIETY OF MINISTRIES. "He gave some apostles, some prophets, and some evangelists, and some pastors and teachers." Apostles:—No one was an apostle but those immediately appointed by Christ, who had seen Him after His resurrection and endowed with a special inspiration. Prophets:—Those who being divinely inspired taught in the name of God. Evangelists:—Probably itinerant preachers, missionaries, such as Philip. Pastors and teachers:—Overseers and instructors. All who in any way promote spiritual Christianity in the world, from those who were the most feeble in power, to those of loftiest capacity, are the *gift* of Christ. He calls them, qualifies them, and appoints them their respective spheres.

IV. THIS GIFT IS COMMUNICATED BY CHRIST IN ORDER TO PERFECT HIS CHURCH. "For the perfecting of the saints, for the work of the ministry." Spiritual perfection is the grand aim of all.

First: *Perfection in service*. "For the work of the ministry." This twelfth verse teaches that a perfect ministry implies a perfect character. There is no perfect *service* where there is not a perfect *character*. A man must *be* good to *do* good.

Secondly: *Perfection in unity*. "That we may all come in the unity of the faith, and of the knowledge of the Son of God." This may mean oneness or harmony of mind in relation to the doctrine and spirit of Christ, a common thought and sympathy in relation to the Son of God.

Thirdly: *Perfection in character*. "Unto a perfect man, unto the measure of the stature of the fulness of Christ." Christ is the *standard* of excellence, and perfection of character is conformity to Him. His character is the measure. To be Christ-like is to be perfect.

Fourthly: *Perfection in strength*. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." (1.) The strength of *firmness*. Possessing

power enough to stand against all the winds and waves of religious opinions. There are some men at the mercy of every new doctrine. Their souls have no anchorage, they are not "rooted and grounded in the faith." (2.) The strength of *determination*. "By the sleight of men and cunning craftiness." The idea seems to be not influenced by the mere contingencies of sentiment nor the craftiness of heretical teachers.

Fifthly : *Perfection in Church growth*. "Speaking the truth in love may grow up unto Him in all things which is the head, even Christ." The two verses teach (1,) that Church growth is an advancing assimilation to Christ. "We may grow up unto Him in all things, which is the head, even Christ." The true growth of the soul is progress towards a perfect conformity to Christ. (2.) That Church growth requires the *loving* exhibition of *truth*. "Speaking the truth in love." There is a truth, a *reality* in the Gospel, and the ministry of this truth in love is necessary to promote the true growth of the Church. (3) That Church growth is in every part dependent upon its vital connection with Christ. "From whom the whole body fitly joined together," &c. (4.) That Church growth requires the healthy action of all its members. "By that which every joint supplieth," &c.

Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. XVIII.

SUBJECT : *Gospel Geography*.

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts i. 8.

Analysis of Homily the Eight Hundred and Thirty-ninth.

THIS is a description of the world, we may almost say, as seen from above. The pressure of our Lord's foot on the earth was every moment growing less; in a few moments it would have ceased altogether, and He would have ascended into heaven. As each syllable was spoken, another of his last

moments was passing away for ever. The passage, therefore, presents us with his parting view of the world—his parting thoughts about men. Considered thus, I seem to note in it, First, Marks of great Wisdom ; and Secondly, Tokens of great Love.

I. GREAT WISDOM. Our Lord's words have a remarkably distributive force ; they divide the inhabitants of the world into three principal groups. There is, first, "Jerusalem and all Judea," an expression comprising all those "who had the form of knowledge and of the truth in the law." The inhabitants of "Samaria" are next mentioned, people who had the same form of knowledge and truth to a certain extent, but not equally pure and unmixed. Round these two central groups, lie the multitudinous nations which stretch away from them, even to "the uttermost part of the earth," and which are all alike so far as this point, that they have only a mere glimmering of God's truth. If we translate this three-fold division into more modern methods of expression, the result will be this :—Jerusalem and all Judea will answer to mere orthodoxy without life ; the outer nations will be represented by the various forms of paganism and absolute infidelity ; and Samaria will correspond to that debateable land of heresy and schism, which touches the purest truth on the one side and the deadliest error on the other. The three together make up the whole of mankind, with the exception, of course, of those persons whom our Saviour did not specify, because he was speaking to their representatives at that time. I am referring to those who, like the apostles, have a living hold upon Christ, and who endeavour, by their lips and lives, to bear witness to Him among men. Apart from these, the rest of the world breaks up into the three groups we have named—men whose opinions are quite sound, men whose opinions are all but totally false, men whose opinions, as it were, are piebald, neither all white nor wholly black, "part iron and part clay." When persons are confident and conceited about their own orthodoxy, they are often disposed to obliterate this "mixed multitude" class entirely, and to regard all its many varieties as all black. It is to be noticed, therefore, that our Saviour's description gives a distinct place to "Samaria," small and despised though it was.

To the world, then, thus briefly but fully described, the apostles were to go ; and to go with one object only, as you will find from our text. For all these three divisions, with all their varied evils, only one remedy was proposed, viz., the testimony of Jesus. And it was equally fitted for all three. The best way, for example, to give life to a dead and barren orthodoxy is to bear witness to a living Christ. "I am the resurrection and the life, saith the Lord." The best way to deal with heresy and schism, is to do as Christ himself did with the woman of Samaria, viz., to go down beneath all surface questions of places and forms of worship to the deeper questions of God's nature, and of man's sin, and of his own mission to mankind. "God is a spirit." "He whom thou now hast is not thy husband." "I that speak unto thee am the Christ." And the best way, also, to meet infidelity, whether it be the infidelity of ignorance, or that of supposed superior knowledge, is by just the same rule. No one can disbelieve in Christ who really knows Him. Peter denied Him, Judas betrayed Him, and the devils entreated Him to let them alone ; but they, none of them, disbelieved in Him. Even the Pharisees, who ascribed his miracles to Beelzebub, and those modern writers who seek to explain them away, equally imply, that if really his, and really his doing, they prove Him to be Christ. There is but one remedy, therefore, for such unbelievers, and for all spiritual evil in the world—for a dead faith, or a corrupt faith, or no faith at all, viz., to proclaim Christ as He is. The Spirit who is to convince the world, and to guide the Church into all truth, adopts this same plan. He "takes of the things of Christ, and shows them unto" us.

II. GREAT MERCY, I think, also may be traced in these words. The occasion on which they were spoken did not admit, as we have seen, of much speech. Many words, at such a juncture, would have interfered with the effect of one another, and would hardly have been remembered to good purpose by those who heard them. We are all of us influenced by this truth when making our farewells ; and confine ourselves, therefore, on such occasions, to the most important topics, and the fewest possible words. Whatever we say then is understood to have a peculiar value in our eyes, especially if it be something unimportant in

itself ; and the mention then of a seeming trifle shows that we do not consider it to be such in real truth. May we not infer the same thing about these farewell words of the Lord ? None of his words were spoken in order to fall to the ground, least of all these which were spoken as his last upon earth. It is on this ground I believe that there were special reasons for the mention of Samaria in our text ; and that it was not inserted merely because Samaria lay next to Judea ; nor yet only, I think, as above explained, by way of completing the circle of the various classes of mankind. Other Bible descriptions of the world in connection with the work of evangelization, only divide it into two classes, viz., the Jew and the Greek ; and yet they are complete enough in their way. I only know, indeed, of one other three-fold Scriptural division, and that was from the same lips on a previous occasion, but in a precisely opposite direction. “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel.” And this suggests to us at once one reason of the special mention in our text, viz., to show that that other command was now no longer in force—like the preamble to an Act of Parliament reciting all the previous Acts it repeals. And it also suggests to us a further object, viz., that of meeting the special prejudices of the disciples, who would never have thought of preaching Christ to “Samaria,” without distinct instructions to that effect. If this be so, therefore, you see here an illustration of the Saviour’s perpetual solicitude for the erring and despised ; you hear his parting warning against intolerance of every description, his remembrance of the people of Samaria, (where he had received much kindness but much unkindness also,) as though in making his will. Consider what these Samaritans were—heretics, schismatics, bigots, if ever there have been such in the world. Consider how they were regarded—“he is a Samaritan and has a devil.” Consider how they were treated—if any man even spoke to them it was a marvel. Yet a message of love was here sent to them, and that by special legacy and bequest.

There is much instruction here for instructors. Do you wish to oppose error, to prevent the growth of superstition, to convince the infidel and the gainsayer ? Bear witness to Jesus Christ : by your words, if such be your vocation ; in any case, by your

deeds. The best controversial class in the world is a class of men that adorn the Gospel. The best answer to the infidel is to take God yourself at his word. I do not say that no others are required; but no others without these are worth anything; and these must be our main stay. The real defence of Christianity is to be found in Christ Himself.

Here is much warning, also, for the zealous. Every earnest man has his own Samaritans, men who being the nearest to him in some respects, are most opposed to him in many others, and so of all men provoke him most. These are just the persons whom the Saviour commends by name to your love. You are not really free from bigotry till you are free from it about them.

Lastly, here is encouragement for the lowly. Some of the last words of Christ here below were on behalf of the humble and despised! When Himself on the very confines of Heaven, He thought of those on earth who required Him most!

MATHEMATICUS, M.A.,
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THE FOREIGN PULPIT.—No. XX.

SUBJECT: *The Redeemer choosing Disciples.*

"Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" &c.—John i. 35—44.

Analysis of Homily the Eight Hundred and Fortieth.

IF the Redeemer could exhibit the Gospel in its leading characteristics only in the disciples, the choice of these disciples, by whom his teaching was to be worked out in the world and its power made evident, must be one of the most important events of his life; and if so, then must that choice be also one of the most important topics of devout meditation.

It is before all to be remarked that the unnamed of these two disciples who followed Jesus was no other than the Apostle John himself who has written these words. This is clear from

the mode in which he signifies himself throughout in his gospel; and that no other than an eye-witness could have remarked or known so exactly the unimportant circumstances connected with this first acquaintanceship with Christ—the words, the hour, &c.—is evident.

Premising this, let us see WHAT IMPORTANT OBSERVATIONS AND TRUTHS WE MAY DERIVE FOR OURSELVES FROM THIS CHOICE OF THE REDEEMER BY WHICH HE FORMS AROUND HIM HIS FIRST CIRCLE OF DISCIPLES.

I. THE REDEEMER COMPOSES THE COMPANY OF HIS DISCIPLES OF MEN OF ENTIRELY OPPOSITE INTELLECTUAL CULTURE AND MENTAL DISPOSITIONS.

In JOHN dwells paramount the meek, the restful, the happy. He appears as the close personal friend and favourite of the Redeemer. He leans on his breast. The indicating words of the Baptist, in which he signifies the meek and quiet mind of Christ, were appropriate to this disciple—"Behold the Lamb!"

SIMON is quite another man—to whom Jesus said, "Thou shalt be called Cephas," or Peter—a rocklike man, a mind in which the rough, the austere has the upper hand—that presses through all hindrances and recoils from nothing in the way.

In these differences of the first members of the Christian Church, moods of mind the most contrary are mirrored; which therefore must be needful for the continuance and propagation of the divine kingdom.

To the question, what nature of mind—temperament—is the best, the answer, according to this, is, *each is good when it is animated by the Spirit of God*. Excess only and onesidedness beget, in this relation, the imperfect.

There are many gifts, but one Spirit. This pregnant expression applies equally, too, to the manifoldness of natural endowments. Sternness and gentleness, fiery strength and patient meekness, activity and contemplation, can and ought in like measure to glorify the Lord. Each has its own destination, place, and efficacy, and neither can be dispensed with in the whole called the divine kingdom. We do not find in later times that the peculiarities of the disciples have been polished down to a closer similarity. They are as diverse as at first.

Let each one be content with his gift: let him do with it what he is able to do, and value that which another is able to do otherwise and perhaps better. Let no one envy the gifts or powers of another. By common zeal in the same cause—in a common love—are all held together, and let each one rejoice in the completion hastening on all sides. But, too, let each one tolerate and bear with the other, for no one is a perfect temple of the Spirit of God.

The constancy of Peter is to be seen even in the pertinacity of his denial. John, too, is not free from the common lot of men and has his faults, such as are closely connected with his mood of mind. Yet these two disciples are *friends*, and in the last passages of the evangelical narrative we find them very closely associated. Let us keep together in Christ that each one may be near the other with aid in those circumstances which, while they are free from danger as far as one is concerned, are dangerous to the other.

II. WE SEE THAT OUR REDEEMER HAD IN THE NUMBER OF HIS FIRST DISCIPLES THOSE WHO BY WORD AND DEED ACQUIRED FOR THEMSELVES THE HIGHEST FAME, BUT ALSO THOSE OF WHOM SCARCELY ANYTHING MORE THAN THE NAME HAS COME DOWN TO US. The fame of John and Peter the Christian Church can forget only when she forgets herself. Andrew and Philip, too, are called, chosen, sent out, but scarcely more has survived of them than their names. Since the Lord can have taken for his disciples neither the unworthy nor the dispensable, we ought to learn that even the silent and the unknown workers in the Church ought not to be overlooked, or to be lightly esteemed; and, therefore, among Christians, as such, such *distinctions as famous and non-famous have no place*. The difference between the outward brilliancy of the one and the obscurity of the other does not lie in the difference of their inner worth: that brilliancy adds nothing to this, and this obscurity can rob it of nothing.

That difference lies in outward circumstances which, in relation to inner aptitude, are unreal and accidental. That difference lies, too, in the inclinations of the individuals. One mind is called to appear in the front; the other would rather conceal itself: the one works with quick and firm decision; the

other is slow, silent, but sure : the one must have a wide field ; the other lives in the circle of domestic life. Both are needful. The brilliancy of the exalted one is ever only the reflection of the light which thousands cast upon him ; but all comes of the Lord. *Let us not be ambitious of vain honour.*

III. WE MAY LEARN FROM THIS CHOICE THAT THE MOST IMPORTANT EVENTS OF LIFE OFTEN BEGIN IN AN UNLIKELY WAY. It is a mistaken desire of the human heart to see the important and the significant proclaim itself as such at first ; and when this is not the case, to yield to disappointment and discontent. The close connection of this phenomenon with the desire of the marvellous. Place over against this the judicious, equable, and experimental mood of mind. How important as regards our effectiveness in the present, to think of the future without bias, and to take everything as it is. How important to look less on the outer—the first unimportant words which were here exchanged—than on the inner. We have truly the inner in the outer when we find the Redeemer therein. To have the best—the Redeemer—there is no need to be great in things outward, though still it is only given to the few. Only fidelity and love to Him give us the measure of the worth of life. Even out of our modest part in the work of the Lord something glorious can and will unfold itself. May the joy of this—the certainty of this, give us endurance in conflict, the pledge of victory. Amen.

SCHLEIERMACHER. (1810).

By R. V. PRYCE, LL.B., M.A.



SUBJECT : *The Alpha and the Omega.*

"I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. xxii. 13.

Analysis of *Homily the Eight Hundred and Forty-first.*

THE Revelation of St. John is the only prophetic book of the New Testament : and in order that profit may be derived from its study, the same rules of interpretation should be applied as in the study of the Old Testament prophecies. It should be

our aim to grasp the spiritual and eternal rather than the local and temporary meaning. The blessing pronounced on the introduction upon "him that readeth, and them that hear the words of this prophecy, and keep those things which are written therein," is not intended to encourage arithmetical calculations, or historical guesses at the reference of certain figures and predictions; but to call forth devout inquiry into the deep things of the Spirit herein contained. With such views we propose to pursue a short series of studies in this remarkable book.

We cannot fail to notice that the vision centres upon the person of Christ. As St. John himself says, "The testimony of Jesus is the spirit of the prophecy." He beholds Jesus, once the despised Nazarene, the man of sorrows, exalted to the throne of Deity. Divine honours are paid to Him; the whole heavenly host falling down and worshipping with loud acclaim. The crown of thorns is exchanged for the crown of glory. Yet still the sweet recollection of his pain and humiliation is upon him, for "I beheld as it were a Lamb as it had been slain." The humiliated and the glorified nature are therefore present in the vision at one view; and the various *titles* applied to the Son of God are expressive of this blended view. These titles we are now to consider. Wonderful we shall find them to be in their suggestiveness; in the light they throw upon the nature of the Saviour at once, in the exaltation of his divinity, and in the humiliation of his humanity and sacrificial work.

The theme which the present text opens to our contemplation is Christ, as first and last in all belonging to the *creation*, *redemption*, and *government* of the world. He was before it, He is in it to give it life and continuance, to control it while it shall last in his good pleasure; and he will hereafter be the consummator of it, when it shall have served its purpose as the scene of his mediatorial work.

I. CHRIST IS THE ALPHA AND THE OMEGA IN THE WORK OF CREATION. There are passages of Scripture which distinctly refer us to the existence of Christ in the glory of the Father before the foundation of the world. "Before the mountains were set forth," &c. I am the first and I am the last, and be-

side me there is no God." We can have no hesitation in transferring these ascriptions to Christ. For He is the Word, and the Word was with God, and the Word was God.

But out of this solitude He emerges *to call a world into being*. Some of the most striking passages which in the Old Testament ascribe the creative work to the Supreme, are made in the New Testament to ascribe that work to the Son. (Psa. cii. 24—27.) "Of old thou hast laid the foundations of the earth." In Heb. i. 10—17 these words are said to be addressed by the Supreme to Christ. And in Col. i. 16 we read, "For by him (Christ) were all things created that are in heaven and that are in the earth," &c. The honours of creation are unquestionably laid at the feet of Jesus Christ.

He *established the order of the creation*. "He laid the foundations of the earth." He gave to the present system of things that order which underlies them—that stability of cause and effect by which they carry out their appointed ends. He gave the planets their appointed orbits. He made the centres of light in the heavens to shed their vivifying influence upon the material universe. He gave to plants and animals their laws of growth and reproduction. He arranged the wondrous economy of supply, of interchange, of mutual action amongst all existences. He constituted the force of attraction, binding the whole into one compact system; with the force of repulsion securing harmony among the different parts. Our globe rolls round its axis, and in common with a multitude of other planets round their common sun; life, teeming and inconceivably various, fulfils its manifold functions; the vast and complex mechanism witnesses in all its parts, and with consentaneous utterance, "The hand that made us is divine." "By the Word of God the heavens were of old."

And this same hand is ever present—a *sustaining and supporting power*. "By Him all things consist." There is no independent and self-sustaining power in matter, apart from Him who first called it out of nothingness. He is the only life essential and eternal; from Him must all life be continually renewed. Not a blade of grass can spring, not a tiny insect can breathe its ephemeral term of existence away without his presence.

Creation is *at his absolute disposal*. He can blot out the fair scene when so He wills. It is spread out before Him now as a beautiful vesture, rich in hues and texture that no art can rival ; and when it shall have accomplished his pleasure, He will "fold it up as a vesture, and it will be changed." Men witnessed this absolute control over creation when Creative Deity became incarnate and dwelt on earth. The elements obeyed Christ as vassals their sovereign lord. He walked upon the unyielding waves. He summoned the constituents from the air around and from the earth beneath, and forthwith there was bread. He touched the vital springs of bodily life, and immediately the current which had borne disease in its course was changed into the source of strength and healing. He walks amidst the most stubborn and rebellious manifestations of the creation as its rightful owner and administrator.

But He is perfectly *independent of the creation*. He is the same, and his years are unchanged. Creation is all outside Him ; but the skirt of his robe of majesty. He could suffer no diminution of his perfections were it to pass away for ever. All things were made for Him as well as by Him. His creatures serve a purpose in his counsel ; his universe is but the theatre for the display of his vast designs, and when they shall be executed, and the heavens shall pass away like a scroll and the elements melt with fervent heat, He will sit serene and immovable as ever on his throne—the Everlasting, the Unchangeable, the Great I Am !

Finally, it is declared that He will one day put a term to this present system of things. The world is at present under his providence, "*kept in store*." By and by it will have run its course, have reached its destined goal. Then cometh the end—and as the power of Christ has been exerted in the creation, so it will be in the destruction of the world. Not final obliteration—but thorough purging by God, in order to make way for the new heavens and the new earth, wherein dwelleth righteousness.

Such is the Christ of our worship—Maker, Upholder, and Finisher of all ! Who can this Being be but God over all, blessed for ever ? The universe is one vast altar, on which to lay offerings to the Messiah. From the epoch when the morning

stars sang together, and the sons of God shouted for joy over creation's birth, to the day when

"The trump, to archangelic lips applied,
Shall rouse the earth and shake the stars"

in summons to its passing away there rises one long strain of praise to the Word. And what is to be inferred from all this? *He that formed all things is God.* To Him, then, be ascribed the titles and the honours of the Godhead. He is the Alpha and the Omega—the Lord God Almighty, the first and the last, the beginning and the end.

II. CHRIST IS THE ALPHA AND THE OMEGA IN THE SCHEME OF REDEMPTION. Observe the entire harmony of this truth with the foregoing. Creation and redemption are parts of one plan in the mind of God our Saviour. Earth was formed by Him to be the habitation of man; and in foresight of man's fall, it was framed to be the theatre of the redemptive work, the altar for the offering up of the atoning sacrifice. Creation's choicest tribute is still unpaid, while that redemptive work remains still incomplete. Accordingly, we find the idea of redemption to have been co-present with that of creation in the eternal counsel of the Almighty will; for Christ was the Lamb "foreordained before the foundation of the world." For this end the Word was made flesh, and dwelt among us. "He was found in fashion as a man." "He took not on him the seed of angels, but he took on him the seed of Abraham." Ecce homo! Behold the man! We marvel to think of Christ as God; angels marvel to think of Christ as man!

Yet *how fitting that the 'Allwise, the Infinite Creator should become the Incarnate Redeemer!* That He who formed our nature, knew its wants, the secret of its disease, should come to raise and heal that nature; to satisfy those wants; to apply that much-needed remedy! But what light does this mysterious union of the divine and the human reflect upon the words of the prophets! We need no longer wonder that the Messiah should be described as One who is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and yet should be designated the "man of sorrows, and acquainted with grief;" as One whose countenance was marred more than

any other man's ; as a lamb led to the slaughter, and as a sheep dumb before her shearers, and opening not her mouth. The Holy Ghost is consistent with Himself in his revelation to the prophet of the old and the apostle of the new economy. The great God is the lowly man, the Eternal becomes the incarnate, the Creator the Redeemer !

He undertakes the work of expiation. What is required in one who should present an expiation for sin ? There must be full knowledge on the part of the expiator of Him against whom the wrong has been done ; the utmost reverence for his claims ; a clear estimate of the heinousness of sin ; ability and willingness to repair the breach which has been made. Who can take this burden upon him, but One who is Himself divine ? Who but He who founded the law can forgive and annul transgression of the law ? Who but the Head of the Government can quell the anarchy which rebellion has introduced ? None but God can satisfy God. There is a wondrous harmony here. He who gives the law, fulfils the law ; renders to it the stainless obedience of his life, magnifies it, and makes it honourable by his death !

All power is, therefore, in the hands of Christ. Power not only over the rude elements, but in the moral world, over the bodies and souls of men. The trembling penitent falls at his feet, confessing his load of sin. "Go thy way ; thy sins which were many, are all forgiven thee." Horrible blasphemy, indeed, if Jesus were but the son of Joseph, but most rightful exercise of prerogative if He were indeed the Lord of all ! Again, "I give eternal life." Assumption how appalling if He be mere man ; gift how natural if He be indeed the true God, and eternal life. He has the keys of Death and Hades. He overcomes the last enemy. By his death on the cross, and his resurrection, the powers of ill are quelled, and the souls of the faithful are ushered into liberty for ever. He opens the gates of heaven to all true believers !

Yea, more ; *He is still carrying on the mediatorial work.* He sitteth at the right hand of God. He ever liveth to make intercession. He is the beginning and the end of this sublime matter of redemption. From Him flow down the sacred influences of the Spirit, to impress what He hath wrought and suffered upon the heart of man. And all things are now in

expectancy till the great plan be executed—till the topmost stone be raised with shoutings of “Grace, grace unto it.” The earth still groans in pain, but it shall not groan for long. The hour for the manifestation of the sons of God approaches. We wait for the eternal noon with hearts full of hope. The Son of God from heaven shall come to be glorified in his saints, and to be admired in all them that believe ! These are the last days, the days of the long-suffering of Him who wills not that any should perish, but that all should come to repentance. The time comes on apace when the elect shall be gathered from all quarters into the heavenly fold ; and when this earth, the scene of sin once, of redemption once for all, having fulfilled its course, shall pass away. The sensual will be swallowed up in the spiritual ; the fleeting glories of time in the eternal glory of God all in all. We *now* sing, “Hallelujah ! for the Lord God Omnipotent reigneth !” *Then* we shall join our voice to the thunders of the praising universe, proclaiming, “The kingdoms of this world *are become* the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever !

How can we better close our meditations than in the ancient hymn of the Church : “Thou art the King of glory, O Christ. Thou art the Everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin’s womb. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting !”

Forest Hill.

E. JOHNSON, B.A.



SUBJECT: *Man and Mystery.*

"They feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear him."—Luke ix. 34, 35.

Analysis of Homily the Eight Hundred and Forty-second.

WITHOUT professing to consider the special lessons of this sublime fact in the life of our Saviour, we are surely warranted in regarding "The Cloud" as an emblem of mystery, and the experience of the disciples as an emblem of man's contact with it. By these suggestions we are led to reflect upon—

I. MAN IN CONTACT WITH MYSTERY. The disciples now stood face to face with "The Cloud." At every point of his dealing with the outward and inner world, man has to do with mystery. Perhaps the child's first mental act is wonder. Wonder is certainly the parent of all philosophy, and wonder itself only exists through a sense of mystery.

(a.) Every science is an attempt to solve *Nature's* mysteries, to discover nature's secrets. As yet they are unsatisfying attempts, for there are mysteries of the stars, that the eye of astronomy has never yet read; of the earth, that the finger of geology has never yet traced; of all life whether of flower, or animal, or man, that, notwithstanding brave and eager search for its protoplasm, no naturalist has unravelled. The Penctrulia remains unexplored, though the violent seek to take it by force. Thus material nature is truly said "to float on an ocean, to be canopied by a sky of mystery."

(β.) Nor in the realm of *Religion* does man have less frequently to do with mystery. The origin of sin, its great problems of moral evil and of moral liberty; the nature of the Redeemer; the eternal issues of this brief life, are problems that overwhelm the intellect, and sometimes paralyze the heart. All, except the Dogmatist and the Rationalist, confess that the spiritual world and all our spiritual relationships do not teem with mystery less than the natural world, and all physical laws. In both volumes,

mystery is the signature of the Divine Author, the unbroken seal of the Divine Proprietor.

In the fact that man has thus to do with mystery, we have *a sign of the finiteness of our nature*. Nothing is a mystery to the Infinite Being.

"All tortured states
Suppose a straitened place."

And so finite beings have limits of experience, limits of knowledge, limits even of thought and imagination, through which, no more than the bird through the bars of its cage, can they wing their way into the great unknown. Had we no reverence for the Creator, we should at least have humility in the midst of his creation, and cry amidst its million mysteries, "We are but of yesterday, and know nothing."

II. MAN ALARMED AT MYSTERY. There are many mysteries, such for instance as some in the physical world, contact with which does not awaken fear. Clouds are they, but bright and soft, like those fleecy cirri that float in the summer sky. Such attract and fascinate the thinker. There is a Canaan as well as a Wilderness in cloud-land. There are mysteries that enchant, as well as those that bewilder and destroy.

But there are mysteries about which, as about this "cloud" on Hermon, we know that men have "feared as they entered."

Some in the *natural world*. As when stupendous nature seems to be the enemy of man, so that it arrays itself in plague, storm, earthquake, against the feeble, the unoffending, the good. The tender infant, the noble philanthropist, the zealous missionary of the Cross, are not only not exempt from, but often the easy prey of remorselessly cruel disease, or waves, or winds, or lightning.

Some in *intellectual speculation*. Those who climb the mountain of inquiry often "fear as they enter into the cloud." Many of you are not strangers to processes of thought wherein question after question has been forced upon you, such as, Why is sin here? Could not Omnipotence have prevented it? Or, what are the proofs that I am immortal, that my life is not of the

same transient order as the flower or the bird, or at most as the tree and the mountain which outlast man? Will not death, the "last grand rush of darkness over me" be the end, the final fact I shall ever know? Or, what is God?—what the mode of his existence? How can He who never changes, think and love, which thinking and loving seem to us moods of being? And then in view of all these problems you are terrified at the heart-rending conflict of opinion about them among thoughtful and devout men. Thus have your own efforts to think brought you into the very depths of dark, thunder-cloud mysteries.

Some in *personal experience*. The failure that has followed your heroic industry, the ingratitude that has rewarded your sacrifices, the suspicion, envy, hatred, that has met your kindest, tenderest, holiest deeds is a mystery. And so is much of the sensation of bodily pain. There is the nervous derangement, when every chord of your nature seems fiercely smitten with an iron hand, and there is the deep, spent, helpless prostration into which, as into a continually sinking abyss, you fall.

And there will be *death*. From its foreshadowings you feel that then the earth will sound hollow beneath, and the forms of friends will be vague and dim around. Then a whole world of sensation will be ebbing out like one tide, and a whole world of sensation flowing in like another; the tide of time rushing out, the ocean of eternity rolling in. Thus the mysteries of our personal experience do surely awaken terror.

In the fact that man is thus alarmed at mystery, we have one *proof of the sinfulness of our nature*. To a pure being mystery would have no dread. It would awaken interest, challenge effort, induce reverential awe, but beget no terror. Why do supposed ghosts, angels, mysteries, terrify us? Conscience asserts that man is out of harmony with the great spirit-world, and with the Father of Spirits, and so imagination rightly forebodes that communications from the vast unseen will bring rebuke, condemnation, and retribution.

III. MAN ENLIGHTENED IN MYSTERY. In the midst of the overshadowing cloud the disciples were not left to their own terrors or to each other. Forsaken, bewildered, despairing,

they would then have been. But the cloud became a sanctuary ; the mystery a revelation. For out of it there came a voice, saying, "This is my beloved Son : hear him." The cloud had not hidden them from the eye of the Great God, nor separated them from Him. Rather it was folded around them as a tabernacle, and in the silence and felt isolation there, his words fell on their ear and broke in upon their heart. The burden of the Divine Voice was a testimony to Christ : "This is my beloved Son," and a command, a welcome, to listen to Him—"Hear Him."

Thus is it with all the mysteries of our life. None of them, though they gather round us with impenetrable gloom, can ever conceal us from the eye of God ; none of them need remove us beyond his voice. Nay, rather they are often, like the clouds on Hermon, the chosen means of his special communications. That is the great reason, my Christian brethren, for our being led by God,—through our thought, or experience, or Providential event,—into any cloud. Moreover, in the midst of mystery we can never be alarmed if we listen to the Divine Voice, and comply with the Divine exhortation—"This is my beloved Son : Hear Him."

So hearing the Divine teaching about the ever-living, ever-present Christ, we connect Him and Mystery together thus :—

Christ is the Moral of all Mysteries. The cloud settled on the mountain, and enwrapped the three disciples, solely to perfect the revelation of Christ to them. By every means of doctrine, of miracle, of daily communion, and just then of transfiguration, these men were being taught to believe in Jesus Christ ; to believe in Him not only that they might render Him the loyalty of their own love and trust, but that they might become the heralds of his world-wide message, the foundations of his eternal kingdom. In their spiritual education, the cloud on Hermon, and the Voice in the cloud, served a most important end.

Thus every mystery in human life is meant, and adapted, to train us for Christ. Does mystery discover to us our *ignorance*, so that we feel as those that grope in darkness, and stretch forth imploring hands, and strain eager eyes for light ? That yearning,

thus intensified under the pressure of mystery, is a yearning for Christ, "the Light of the World." Does mystery make us realize our *feebleness*, so that we feel as a leaf driven before the winds of circumstances, a waif tossed on the waves of the un-resting ocean of the material universe, and cry for strength? That cry is for Christ, "the Arm of the Lord revealed." Does mystery, such especially as grows out of our connection with human characters and our own personal experiences, make us conscious of our *sinfulness*, so that, though our lips utter not the woe, there is the piteous heart-moan, "Unclean, unclean"? That sense of sin which our individual contact with the mystery of iniquity has inwrought in us, is but our soul's passionate prayer for Christ, "the Lamb of God who taketh away the sin of the world." When we pass through such mysteries as these without having learned more than we knew before of Christ, it is as though the cloud on Hermon had overshadowed the disciples in vain, had been terrifying but voiceless.

Christ is the Interpreter of Mystery. There are mysteries that He solves for us now by the record of his wonderful *words*. He proclaims the worth of the spirit, the place that pain and poverty and even sin may hold in its education for the endless future; the all-comprehending government of the Great Father; the way to victory, and the glorious results of soul-struggle and storm. But He *Himself* is the Key to all Mystery. He is "the Truth," the Fact that underlies all phenomena, the Reality that is fixed and changeless amid all that varies or that vanishes away. Knowing God as none other ever can, He declares Him to be Love. Christ is the Anchor amid the shifting seas; the Mountain under the evanescent cloud of life's mysteries.

Christ is the Controller of all Mystery. Not alone hath He "the keys of death and hell," though verily these two are among the deepest of all mysteries; but He is the Sovereign of the Future, for to Him "is subject the world to come," and He is now King of all circumstances, Lord of all events, for "He is Head over all things to the Church." Because in all the glory of might, and all the equal glory of sympathy, Jesus says to us in the misgivings, perplexities, and mysteries of our life, "What I do, thou knowest not now: but thou shalt know

hereafter ;" as we fearfully enter the cloud, a voice comes—even the voice of God—out of the cloud, saying, "This is my beloved Son ; hear Him."

Bristol.

U. R. THOMAS.

Variations on Themes from Scripture.

(No. X.)

SUBJECT : *In Order.*

Πάντα ἐνσχημόνως καὶ κατὰ τάξιν γινέσθω. Let all things be done decently and in order. The apostolic injunction is of large import, and has extra-ecclesiastical bearings. Order is Heaven's first law. And the Apostle vindicates it in the name of the law-giver.

Of the Church as a family George Herbert, ever quaint in his devotion, sings or says—after a deprecation of his own unruly thoughts :

"But, Lord, the house and family are thine,
Though some of them repine.
Turn out these wranglers, which defile thy seat:
For where thou dwellest all is neat.

"First Peace and Silence all disputes control,
Then *Order* plays the soul ;
And giving all things their set forms and hours,
Makes of wild woods sweet walks and bowers."

So Dryden traces to harmony this universal frame—a cosmos evolved from chaos, from a heap of jarring atoms that, at the divine summons,

"*In order* to their stations leap."

Shaftesbury contends that the admiration and love of order, in whatever kind, is "naturally improving to the temper, advantageous to social affection, and highly assistant to virtue—

which is itself no other than the love of order and beauty in society." In the meanest subjects of the world, he goes on to say, the appearance of order gains upon the mind, and draws the affections towards it. "For 'tis impossible that such a divine order should be contemplated without ecstasy and rapture ; since in the common subjects of science, and the liberal arts, whatever is according to just harmony and proportion is so transporting to those who have any knowledge or practice in the kind." In another place he elaborates the thesis, that whatever things have order, have unity of design, and concur in one, and are parts constituent of one whole—just as a symphony is a certain system of proportioned sounds. It is noteworthy that Pythagoras deduced his celebrated theory of the music of the spheres from his assumption that everything in the great arrangement (*κόσμος*) which he called the world must be harmoniously arranged (and that, accordingly, the planets were at the same relative distance as the divisions of the monochord, &c.). Divine as the philosophy of Plato is commonly esteemed, there are, on the other hand, occasional glimpses in it of what one of his commentators calls the "appalling doctrine" that God alternately governs and forsakes the world—the world when He forsakes it, suddenly changing its orbit, so that all things are in disorder, and mundane existence is totally disarranged : "only after some time do things settle down to a sort of order, though of a very imperfect kind." Spinoza takes order to be a thing of the imagination, as also he does right and wrong, useful and hurtful—these being merely such, he argues, in relation to us. But this would not prevent him, from his stand-point, assenting to the ethical import of order—as expounded for instance by the Shakspearian Ulysses :

"The heavens themselves, the planets, and this centre
Observe degree, priority, and place,
Office, and custom, in all line of order. . . .
Take but degree away, untune that string,
And hark, what discord follows! each thing meets
In mere oppugnancy."

Order, writes Southey, is the sanity of the mind, the health of the body, the peace of the city, the security of the

State. Diogenes held with the Dorian lawgivers, that order (*κόσμος*) is the basis of civil government. As the beams to a house, it has been said, as the bones to the microcosm of man, so is order to all things. Balzac is treating of *harmonie politique* when he says that harmony is the poetry of order, and that "the peoples" have a keen need of order. The racy author of the "Biglow Papers" discourses in his shrewd, homely style, on the indispensableness (not that he uses such a word) of orderly established law :—

"Onsettle *that*, an' all the world goes whiz,
A screw is loose in everything there is."

Mr. Carlyle, in his apology for Knox in the act of pulling down cathedrals—as if he were a seditious rioting demagogue—urges that he was precisely the reverse of that. Knox, he maintains, wanted no pulling down of stone edifices, but wanted leprosy and darkness to be thrown out of the lives of men. "Tumult was not his element; it was the tragic feature of his life that he was forced to dwell so much on that." Every such man, on Mr. Carlyle's showing, is the born enemy of disorder—hates to be in it; but what then? "Smooth falsehood is not order; it is the general sum total of disorder. Order is truth—each thing standing on the basis that belongs to it. Order and falsehood cannot subsist together." And it is in treating of another of his heroes elect, that the same philosopher contends on behalf of such others of them as seem to have worked as revolutionary men, that nevertheless every great man, every genuine man, is by the nature of him a son of order, not of disorder—a seeming anarchist, yet to his whole soul anarchy is hostile, hateful. "His mission is Order; every man's is. He is here to make what was disorderly, chaotic, into a thing ruled, regular. He is the missionary of Order." Is not all work of man in this world, we are emphatically asked, a making of Order?

The Abbé Duval, writing to Mme. Récamier, as her spiritual counsellor, bids her engrave this elementary truth on her heart of hearts: "Gravez au-dedans de vous-même cette première vérité, que la religion veut *l'ordre* avant tout." Whatsoever doth make manifest is light, and it is light that reveals a cosmos

where before, in the words of Thomson, a formless grey confusion covered all:—

"As when of old (so sung the Hebrew bard)
Light, uncollected, through the chaos urged
Its infant way; nor Order yet had drawn
His lovely train from out the dubious gloom."

That a scrupulous regard for order, in some sort, is nevertheless compatible with a very low standard of moral worth, is recognised and illustrated by poet Crabbe—prose-poet the good parson was, not quite in the accepted sense—in a series of pithy, if not pungent rhymes :

"The love of order—I the thing receive
 From reverend men, and I in part believe—
 Shows a clear mind and clean, and whoso needs
 This love, but seldom in the world succeeds;
 And yet with this some other love must be,
 Ere I can fully to the fact agree:
 Valour and study may by order gain,
 By order sovereigns hold more steady reign;
 Through all the tribes of nature order runs,
 And rules around in systems and in suns:
 Still has the love of order found a place
 With all that's low, degrading, mean, and base,
 With all that merits scorn, and all that meets disgrace:
 In the cold miser, of all change afraid,
 In pompous men in public seats obey'd;
 In humble placemen, heralds, solemn drones;

 Order to these is armour and defence,
 And love of method serves in lack of sense."

Exceptions allowed for, as in every rule, yet is the rule sufficiently approved, that order is heaven's first law. The poet of "The Angel in the House" in style, and spirit, and sentiment, how salient a contrast to Crabbe, utters the conceit (poeticè) in one of his tender preludes, that

“Sweet Order has its draught of bliss
Graced with the pearl of God’s consent”—

a conceit that allows of wide application, as do many of those of so suggestive a writer.

But to conclude. When the judicious Hooker—to call him

by his conventional epithet—lay a-dying, he expressed his joy at the near prospect of entering a World of Order. The author of "The Book of the Church" emphasizes the import of holy Richard's "placid and profound contentment," by reminding us that because he had been employed in ecclesiastical polemics, and because his life had been passed under the perpetual discomfort of domestic discord, the happiness of heaven must have seemed in Hooker's estimation, to consist primarily in Order, as, indeed, in all human societies this is the first thing needful.

FRANCIS JACOX, B.A.

Biblical Criticisms.

SUBJECT: *Christ's Growth.*

"And Jesus increased in wisdom and stature, and in favour with God and man."—Luke ii. 52.

WHEN St. Luke tells us that our Lord increased in wisdom and stature,* we can scarcely doubt that an intellectual development of some kind in Christ's human soul is indicated. This development, it is implied, corresponded to the growth of his bodily frame. The progress in wisdom was real and not merely apparent, just as the growth of Christ's Human Body was a real growth. If only an increasing manifestation of knowledge had been meant, it might have been meant also that Christ only manifested increase of stature, while his Human Body did not really grow. But on the other hand, St. Luke had previously spoken of the Child Jesus as "being filled with wisdom,"† and St. John teaches that as the Word Incarnate, Jesus was actually "full of truth." St. John means not only that our Lord was veracious, but that He was fully in possession of objective truth.‡ It is clearly implied that, according to St. John, this fulness of truth was an element of that glory which the first disciples beheld or contemplated.§ This statement appears to be incompatible

* St. Luke ii. 52: Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία.

† *Ibid.* ii. 40: πληρούμενον σοφίας.

‡ St. John i. 14: πλήρης χάριτος καὶ ἀληθείας.

§ *Ibid.* ἐθεασάμεθα τὴν δόξαν αὐτοῦ.

with the supposition that the Human Soul of Jesus, through spiritual contact with which the disciples "beheld" the glory of the Eternal Word, was Itself not "full of truth." St. John's narrative does not admit of our confining this 'fulness of truth' to the later days of Christ's ministry, or to the period which followed his Resurrection. There are then two representations before us, one suggesting a limitation of knowledge, the other a fulness of knowledge in the human soul of Christ. In order to harmonise these statements, we need not fall back upon the vulgar rationalistic expedient of supposing that between St. John's representation of our Lord's Person, and that which is given in the three first Gospels, there is an intrinsic and radical discrepancy. If we take St. John's account together with that of St. Luke, might it not seem that we have here a special instance of that tender condescension, by which our Lord willed to place Himself in a relation of real sympathy with the various experiences of our finite existence? If by an infused knowledge He was, even as a child, "full of truth," yet that He might enter with the sympathy of experience into the various conditions of our intellectual life, He would seem to have acquired, by the slow labour of observation and inference, a new mastery over truths which he already, in another sense, possessed. Such a co-existence of growth in knowledge with a possession of all its ultimate results would not be without a parallel in ordinary human life. In moral matters, a living example may teach with a new power some law of conduct, the truth of which we have before recognised intuitively. In another field of knowledge, the telescope or the theodolite may verify a result of which we have been previously informed by a mathematical calculation.* We can then conceive that the reality of our Lord's intellectual development would not necessarily be inconsistent with the simultaneous perfection of his knowledge. As man, He might have received an infused knowledge of all truth, and yet have taken possession through experience and in detail of that which was latent in his mind, in order to correspond with the intellectual conditions of ordinary human life. But, let us suppose

* In the same way, every man's stock of opinions is of a twofold character; it is partly traditional and partly acquired by personal investigation and thought. The traditionally received element in the mind may be held, as such, with the utmost tenacity; and yet there is a real "increase in wisdom," when this element is, so to speak, taken possession of a second time by means of personal inquiry and reflection. This is, of course, a very remote analogy to the Sacred Subject discussed in the text, but it may serve to suggest how the facts of an infused knowledge and a real *προέκοπτε σοφία* in our Lord's Human Soul may have been compatible.

that this explanation be rejected,* that St. John's statement be left out of sight, and that St. Luke's words be understood to imply simply that our Lord's Human Soul acquired knowledge which It did not in any sense possess before. Does even any such "increase in wisdom" as this during Christ's early years, warrant our saying that, in the days of his ministry, our Lord was still ignorant of the real claims and worth of the Jewish Scriptures? Does it enable us to go further, and to maintain that, when He made definite statements on the subject, He was both the victim and the propagator of serious error? Surely such inferences are not less unwarranted by the statements of Scripture than they are destructive of Christ's character and authority as a teacher of truth!

HENRY PARRY LIDDON, M.A.

The Preacher's Finger-Post.

BELIEVING SPEECH THE EVANGELIZING ORGAN OF CHRISTIANITY.

"We also believe, and therefore speak."—2 Cor. iv. 13.

As the propagandist of a new religion, Paul stands alone in history—alone, without a rival or an equal. He traversed the

chief parts of the known world, and he triumphed everywhere, and in every place. He won victories even in Caesar's household. The text explains the philosophy of this man's wonderful labours and triumphant success. He *believed*, and because of this he spoke,

* The following remarks of Dr. Klee will be read with interest. *Dogmatik*, p. 511: "Der Menschheit Christi kann keine absolute Vollendung und Imperfectibilität der Erkenntniss von Anfang an zugelegt werden, weil dann Christus im Eingange in seine Glorie in Bezug auf sie unverherrlicht geblieben wäre, was nicht wohl angenommen werden kann; weil ferner dann in Christo eine wahrhafte Allwissenheit angenommen werden müsste, was mit der menschlichen Natur und dem menschlichen Willen nicht wohl zu vereinbaren ist; und wenn Einige sich damit helfen zu können glaubten dass diese Allwissenheit immer nur eine aus Gnade mitgetheilte wäre, so ist dagegen zu bemerken, dass die Menschheit dann aus Gnade auch die andern göttlichen Attribute, z. B. Allmacht haben könnte, und wenn man dieses mit der Entgegnung aus dem Felde zu schlagen glaubt, dass die Allmacht die Gottheit selbst, mithin absolut incommunicabel ist, so muss erwidert werden, dass die Allwissenheit ebenso Gottes Wesensselbst, somit unmittheilbar ist."

and his words were mighty through God. Our subject is that *believing speech is the evangelizing organ of Christianity.*

I. *Believing speech* IN CONTRADISTINCTION TO BELIEVING LITERATURE. Literature is one of the mightiest of human institutions. It influences the springs of empires; it creates thrones, and destroys them. Despots crouch before it. Of all literature, that which is the production of believing Christians on Christian subjects is incomparably the most valuable. We thank God for genuine Christian books. But the best of believing books is destitute of the power which goes with believing speech. Truth in the living voice has this great advantage over truth in the pen—it *has the presence of the author.* The presence of a man before his brother is itself a power, and when as in the orator this presence is set in motion by truths that flood the soul with fiery sentiment, the presence is most influential. The looks, the tones, the attitude, all co-operate to carry the doctrine to the hearer's soul. The pen has not this advantage. Hence the press will never supersede the pulpit. The pen can never do the work of the tongue. Cold ink can never impart the thrill of the living voice. Truth through the pen is truth in the lunar ray. However clear, it is ever cold. Under its influ-

ence the landscapes will wither, the rivers will freeze. Truth in the living voice is a sunbeam penetrating the cold regions of death, and touching all into life. Hence Christ, who knows human nature, knows how best to influence it, committed the propagation of his Gospel to the *living voice.* He commanded his disciples to go everywhere, and *preach* the Gospel.

II. *Believing speech* IN CONTRADISTINCTION TO PROFESSIONAL TALK. There is much preaching in Christendom. Millions are preached to every Sunday who are never effectively influenced by the truth. Why is this? There is the living voice, but that voice is not the organ of the *believing* soul. Sermons are manufactured compositions, they are not burning convictions. The doctrines which the lip proclaims are traditional ideas—ideas that have never gone deeper into the speaker than the intellect, or the memory. They have not penetrated his conscience and permeated his being. There are many things that make believing speech powerful. First: *Evident honesty.* Few hearers, even those whose souls are the bluntest, can fail to detect the difference between the utterance of conviction and that of a mere professional talker. In the former case the man *imparts himself* in his words, and they throb with human

life: in the other case, the words are mere air, or, at best, the vehicles of ideas that have never been bathed in the spirit of the speaker. Secondly: *There is living manhood.* The man who speaks those things which have never become convictions with him, stands before his audience only as a piece of mechanism. The mechanism may be very symmetrical in form, graceful in movement, and tuneful in cadence; still, it is mechanism not manhood. But he who speaks his *convictions*, rings out his manhood in his words. His soul goes forth with his sayings, and they are spirit and life. Thirdly: *There is irrepres- sible influence.* The man who preaches without faith does his work more or less as a task. He has prepared his discourse, delivered it, and in the whole he has felt more or less *difficulty*. But the man who believes, feels a *necessity* for speaking. He cannot repress what rises within him. The divine things that beat through his soul, force their way to the tongue. We cannot but speak the things that we have seen and heard. "We also believe, and therefore speak." *Neces- sity* is laid upon me," &c. Two things give this irrepres- sibility to the thoughts of believing man. (1.) The relation of the subjects believed to his *social affections*. The subjects of Christianity are essential to the salvation of

the race, and his *philan- thropy* urges him to make them known. (2.) The relation of the subjects believed to his *religious sympathies*. The subjects which he believes he feels has to do with the honour and glory of the God whom he loves supremely, and hence his *piety* urges him to proclaim them.

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THE INNER WORLD OF THE GOOD.

"But unto you that fear my name shall the Sun of righteous- ness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Malachi iv. 2.

THE "name of the Lord" means Himself, and to fear Him with a loving, filial reverence, is genuine godliness. The text may be regarded as indicating the inner blessed- ness of those who thus "fear the name of the Lord." We have here, in fact, a picture of their *inner world*.

I. IT IS A WORLD OF SOLAR BRIGHTNESS. The "Sun of righteousness" rises on the horizon of their souls. There are souls that are lighted by sparks of their own kindling, and by the gaseous blaze springing from the bogs of inner depravity. All such lights, whether in the forms of philosophic theories or religious creeds, are dim, partial, transi- tory. The soul of a good man is lighted by the sun. The sun (1.) Throws his beams over the

whole heavens. (2.) Reveals all objects in their true aspects and proportions. (3.) Quickens all into life and beauty. (4.) Is centre, holding the whole system in order. The soul of the good man then, is lighted, by something more than the brightest lights of human genius—something more, in fact, than moons and stars—lighted by the Sun Himself, the source of all light, and warmth, and life. Christ is the light of the good.

II. IT IS A WORLD OF DIVINE RECTITUDE. "Sun of righteousness." "The Kingdom of God is within." Eternal right is enthroned. God's will is the supreme law. The meat and drink of the godly soul are to do the will of their Father, who is in Heaven. Such a soul is *right*, (1.) In relation to itself. All its powers, passions, and impulses are rightly adjusted. Right, (2.) In relation to the universe. It renders to others what it would that others should render unto it. Right, (3.) In relation to God. The Best Being it loves the most, the Greatest Being it reverences the most, the Kindest Being it thanks the most.

III. IT IS A WORLD OF REMEDIAL INFLUENCE. "With *healing* in his wings." The sun's beams are in Scripture called his wings. "The wings of the morning." (Psal.cxxxix.) The soul through sin is diseased. Its eyes are dim, its

ears are heavy, its limbs are feeble, its very blood is poisoned. The godly man is under remedial influences. The beams of the "Sun of righteousness" work off the disease, repair the constitution, and enable it to run without being weary, and to walk without being faint. There is a proverb among the Jews that as "the sun arises, the infirmities decrease." The flowers which drooped and languished all night, revive in the morning. The late Mr. Robinson, of Cambridge, called upon a friend just as he had received a letter from his son, who was surgeon on a vessel then lying off Smyrna. The son mentioned to his father, that every morning about sunrise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind was called the *Doctor*. Christ is the *Physician* of souls.

IV. IT IS A WORLD OF BUOYANT ENERGY. "Ye shall go forth and grow up as calves of the stall." See the calf, which from its birth has been shut up in the stall, let forth for the first time into the green fields in May, how full of buoyant energy, it leaps and frolics and frisks. This is the figure employed here to represent the gladness with which the godly soul disports its faculties under the genial beams of the "Sun of righteousness."

CONCLUSION: Brother, what a transcendent good is religion! How blessed the soul that has come under its bright, benign, and heavenly influence.

CHRIST THE GLORY OF THE
JEWS.

"And the glory of thy people Israel."—Luke ii. 32.

Yes, though the Jews rejected, persecuted, and crucified Him, He is the greatest glory of their race and country.

I. AS A MAN HE WAS NOBLER THAN ANY OTHER MEMBER OF THEIR RACE. Their Abraham, Moses, and David, and their best men, were very imperfect in character. Guilty of falsehoods, irascibilities, unchastities, murders. But this Jew Christ stands out in Judea as one not only *faultless*, but possessing *all* the attributes of excellence in the *highest* form.

II. AS A CHIEFTAIN HE WON GREATER VICTORIES THAN ANY HERO OF THEIR RACE. What were the victories of their Joshua, or their David, compared with his? What (1.) In their *nature*. Theirs was over the body, they quenched animal life, they brought dust to dust, that was all. The serpent, the lion, the tiger could do this as well as they. Christ's victories were over *mind*, or rather over the *evils* that crush and curse the soul. His work was to destroy the works of the devil. What.

(2.) In their *extent*. Their victories only extended over certain men who lived in a small district of the world. Christ's victories extend over all lands. They are being multiplied every day, and the time hastens, when all shall bow to his influence, as the ripened fields of autumn to the winds of heaven. What. (3.) In their *usefulness*. What real service did the physical battles of Israel's conquerors do? The evils they did are patent, the good is questionable. But Christ's victories are in every case a blessing. Every blow he strikes is to crush an evil, and to save a soul.

III. AS A KING HE WAS GREATER THAN ANY KING OF THEIR RACE. As a monarch, none of their most illustrious sovereigns are to be compared to Him. David and Solomon appear contemptible in his presence. In greatness all kings must fall down before Him. (1.) His kingdom is *spiritual*. He governs mind. He only who governs mind really governs the *man*. He controls it not by force, but by love and truth. (2.) His kingdom is *imperishable*. Where is the throne of Israel, where is the kingdom of the Jews, where, indeed, are the thrones of the great monarchs of past times? Human dynasties are but bubbles on the stream of history, but Christ's kingdom is *imperishable*. (3.) His kingdom

s *extensive*. Their greatest kings swayed their sceptres over the *bodies* of comparatively few people in a small part of the globe. Christ's kingdom has already extended over all parts of the earth, and

"He must reign where'er the sun
Doth his successive journeys run."

(4.) His kingdom is *happy*. The best of their kings could not make their subjects happy, but King Jesus makes happy all those over whom He sways his sceptre.

IV. AS A PHILOSOPHER He WAS GREATER THAN ANY PHILOSOPHER OF THEIR RACE. The Jews boast of their wise men. Their Moses, their prophets, their Solomon; and in truth, no nation under heaven had men of higher intellect and nobler souls than they, but Jesus is greater as a sage than any of them. "Never man spake like this man."

(1.) Never man spake such divine *things*. What He said about man and God, duty and destiny, time and eternity, chime in with the reason, the intuitions, and aspirations of the soul. (2.) Never man spake in such a divine *manner*. So free, clear, powerful soul-convincing, and soul-renovating. As a philosopher, a "greater than Solomon is here."

V. AS A PRIEST He WAS GREATER THAN ANY PRIEST OF THEIR RACE. The Jews had a

splendid priesthood, and many noble men from Aaron downward, mediated between them and their Maker; but the greatest of their priests is mean by the side of Christ. (1.) They offered the *creatures* of God on behalf of their *own* race. He offered *Himself* for the *world*. (2.) They interceded only for their *own* nation. Jesus interceded for the *world*.

CONCLUSION:—Why, O Jew, shouldest thou be ashamed of Christ? A thousand times more consistent would it be for you to be ashamed of Abraham, Moses, Solomon, and all the greatest men in the roll of Hebrew fame, than to be ashamed of Jesus. Were He not the Messiah but a *mere man*, you might well glory in Him. He has conferred more honour on your race, on your country, on your religion, on your great men, than all the most illustrious of Abraham's seed combined. He is "*the glory of thy people of Israel*."

THE GREAT PROBLEM OF HISTORY.

"Wherefore do the wicked live, become old, yea, are mighty in power?"—Job xxi. 7.

I. THE FACTS THAT THE PROBLEM ASSUMES. First: *That wicked men "live" here.* Men who are opposed to the character, and rebels against

the authority of the Creator, live here on this beautiful earth, in great numbers. Secondly: *That wicked men "become old" here.* It is wonderful that they live at all, it is more wonderful that they live to old age, as many do. There are grey-headed sinners everywhere—a sad sight. Thirdly: *That wicked men acquire great power here.* "Are mighty in power." They are often the great men in the market, and in the senate. They live in mansions, they sit on thrones. This *heightens* the wonder of their existence here. These are facts, *sad, patent, and perplexing.*

II. THE SOLUTION WHICH THE PROBLEM MIGHT RECEIVE. "Wherefore do the wicked live." Is there any satisfactory answer? Anyhow, the facts serve many very important services. First: *The facts manifest the freedom of the human soul.* The natural tendency of all the blessings and beauty of life, the spirit of grandeur and beneficence that runs through all nature are *against* wickedness, and *in favour* of virtue and holiness. Notwithstanding this, men become wicked. They have a power to resist the Divine, to pervert the good, and outrage their own natures. Here is freedom of nature. Men are not bad by *necessity*, they are bad by their own *free* determination. Secondly: *The facts display the wonderful forbearance of*

God. Why does he not crush the creature the moment he rebels? Why does He allow the wicked to live to old age and become mighty? Here is the answer. "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Thirdly: *The facts predict a future retribution.* Under the righteous government of God such a state of things cannot go on for ever. There must come an end, a balancing of the world's accounts, and an administration of justice to every soul. Human society is in an abnormal state; like water in a flood it is hurrying onward to a more settled destination.

CONCLUSION. — Brother, do not envy the prosperity of the wicked. "When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever." "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and, lo, he was not: the end of the wicked shall be cut off." "How are they brought into desolation, as in a moment. They are utterly consumed with terrors." (Psa. xcii. 7.; xxxvii. 35, 36, 38.; lxxiii. 19.)

THE REJECTED STONE.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."—Psa. cxviii. 22, 23.

I. THE FACT. We have Christ's authority for applying this spiritually to Him. The rejection of Christ foreknown. Rejection by man no proof of worthlessness: the rejected may be of God. The apostles refused Christ at first as well as the scribes. What gives life solemnity in regard to man is that he can choose, can receive or reject, and that life is the hour of choice, and that amazing issues depend on his choice. Men reject the greater for the lesser, *e.g.*, Judas, the prodigal; the moral for the sensual, all self-indulgent men risk their moral in gratifying their sensual; the spiritual for the natural, God has ordained us to life by faith, because that life is higher and nobler than the life of sense or appearance; the enduring for the sake of the temporal: all this in rejecting Christ. Hostility to Him worse than useless—ruinous. He is the head of the corner. His exaltation a pledge that He shall ultimately reign. Men may corrupt the stream for awhile; they cannot hinder its flow.

THE CAUSE. "This is the Lord's doing." God works, man works. Do they work independently? Man may think so, but it is not so. God works by man: through man as an agent: over man as the sove-

reign Lord. God works by the wrath of man. The child's rebellion and anger will not frustrate the father's purpose. God works infinite good through man's rebellion. The cross of Calvary. So in life; Peter's fall, the means of recovery for ever. That may be the Lord's doing, which looks very unlike it. Evil a mystery, but God's doing through it, clear in the Gospel, though nowhere else.

III. THE RESULT. "It is marvellous in our eyes." The scheme of salvation, marvellous in conception, unlike and beyond all human thought—in aim, eternal salvation for men; all drawn, though all do not yield (John xii. 32): the result of Christ's being lifted up, is the drawing to Himself of all who have yielded to Satan—the issue, eternal life and death for ever. The angels are interested (1 Pet. i. 12): our interest personal; if we do not marvel, it is only that we are not like them. All that God does should be marvellous to us, would be if we were his little children. Children love to wonder, and wonder plays an important part in our history and religion.

R. V. P.

A CORN OF WHEAT.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John xii. 24.

THESE words suggest the following analogies.

I. The principal event, which **RENDERS THE SEED-CORN PRECIOUS TO MAN, IS ITS DEATH.** So the death of Christ is that which makes his life so precious, so full of worth to us.

II. The seed-corn must die to **MULTIPLY ITS LIKENESS A THOUSANDFOLD.** It was necessary that Christ should die in order to raise a seed to serve Him, a generation to reflect, in some degree his image, and reveal his character upon the earth. "He shall see his seed." (Isa. liii. 10; see also Rom. viii. 29; Heb. ix. 17.)

III. The death of a seed-corn, is the **MEANS** by which a more **GLORIOUS BODY** is **BROUGHT FORTH.** In the same manner Christ must, through

death, take his glorious resurrection body. Isaiah says of Him, in the days of his humiliation, that "When we shall see him there is no beauty that we should desire him." Contrast this with the description of the Lord's appearance in Rev. i. 14.

IV. Death of the seed-corn brings the **HARVEST HOME** and the **HARVEST SONG.** The world will have its great harvest-day of which each natural harvest is a type and earnest. (Matt. xiii. 29.) "It is sown in weakness, it is raised in power." (1 Cor. xv. 43, 44.) And in that day it shall be said, "Let us be glad and rejoice and give honour to Him." (Rev. xix. 7.)

WILLIAM HARRIS.

Seeds of Sermons on the Book of Proverbs.

(No. CCXIX.)

MAN CHASTISING THE WRONG.

"Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge."—Prov. xix. 25.

THESE words imply certain truths that are worthy of note.

I. **WRONG MAY EXIST IN VERY DIFFERENT CHARACTERS.** There are three characters mentioned in the passage. (1.) "The scorner."

The scorner is a character made up of pride, irreverence, and cruelty. He mocks at sin; he scoffs at religion. He looks with a haughty contempt upon those opinions that agree not with his own. (2.) "The simple." The simple man is he who is more or less unsophisticated in mind, and untainted by crime. One who is inexperienced, unsuspicious, too confiding, and impressible. (3.) "One that un-

derstandeth knowledge." This is a character whom Solomon represents in other places as the just man, the wise man, the prudent man, expressions which with him mean *personal religion*. These three characters, therefore, may comprise the man *against* religion, the man *without* religion, and the man *with* religion. And it is implied here that there may be wrong in connection with all. The "scorner" is thoroughly wrong. The "simple" is potentially wrong. He that "hath understanding" is occasionally wrong, or he would not require "reproof." It is implied,

II. THAT WRONG IN ALL CHARACTERS SHOULD BE CHASTISED.

"Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge." It is not only the duty of *rulers* to punish crime, but it is the duty of *every honest man* to *inflict chastisement* upon wrong wherever it is seen. He can do so in many ways, without violence, without breaking the public peace, without the infringement of any human rights. The withdrawal of patronage, separation from the offender's society, social ostracism, the administration of reproof, and the expression of displeasure, are amongst the means by which an honest man, even in his *private* capacity, can chastise the wrong. Every honest man not only can, but *should*, punish wrong wherever he sees it. "Do not I hate them, O God, that hate thee." "Gather not my soul with sinners." It is implied,

III. THAT THE KIND OF CHASTISEMENT SHOULD BE ACCORDING TO CHARACTER. "The scorner" is to be *smitten*.

"Smite a scorner." The man of "understanding" is to be *reproved*. Reproof to an inveterate scorner would be useless. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." "He that reproveth a scorner," says Solomon in another place, "getteth unto himself shame."* The scorner, requires the smiting of silent contempt, withering sarcasm, slashing invective. It was by silent contempt that the holy Jesus smote the scorning Pilate. But whilst the scorner requires smiting, and not reproof, the man of understanding requires reproof, and not smiting. He has fallen into error, and what he requires is to have the error pointed out—its moral enormity exposed. His wrong is not the *rule*, but the *exception* of his life. He has fallen into it, he has been overcome of evil, and he must be dealt with it by justice tempered with kindness. "Brethren, if a man be overtaken in a fault, ye that are spiritual restore him." It is implied,

IV. THAT THE EFFECTS OF THE CHASTISEMENT WILL VARY ACCORDING TO THE CHARACTER. First: *The chastisement inflicted upon the scorner will be rather a benefit to others than himself*. "Smite a scorner, and the simple will beware." He is to be punished not merely for his own sake, but as a warning to others—to put the simple and unsophisticated on their guard. Severity towards the incorrigible may act as a warning to others. Secondly: *The chastisement in-*

* See HOMILIST, vol. viii., third series, *in loco*.

flicted on the man of understanding is of service to himself. "Reprove one that hath understanding, and he shall understand knowledge." He takes it in good part. He renounces the evil; he resolves to improve. He says, "Let the righteous smite me; it shall be a kindness; and let him reprove; it shall be an excellent oil which shall not break my head."

CONCLUSION: Brothers, wrong exists everywhere around us. Evil meets us in almost every man we meet. It is for us to set ourselves in strong antagonism to it wherever it appears. Let us feel that it is for us in our measure to do what Christ came into the world to accomplish—to "put away sin."

(No. CCXX.)

FILIAL DEPRAVITY AND PARENTAL WARNING.

"He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction that causeth to err from the words of knowledge." — Prov. xix. 26, 27.

AGAIN and again does Solomon refer to family life and touch on the vices and virtues of home. He knew that no relationship was so vital to the race as that subsisting between parents and children. These verses give us two things.

I. FILIAL DEPRAVITY. Here is a depraved son described—First: *As wasting his father.* There are many ways in which a reckless and wicked son wasteth his father. Sometimes he wasteth his *property*. Many a son, by his expensive habits, gambling propensities,

and reckless extravagance has reduced his father from opulence to beggary, from a mansion to a pauper's hovel. Sometimes he wasteth his *health*. The conduct of a depraved son has shattered the health of many a father, and brought down his grey hairs with sorrow to the grave. A depraved son is described. Secondly: *As repelling his mother.* "He chaseth away his mother." She appears before him, perhaps with her bosom swollen with the tenderest sympathies of love, her eyes suffused with tears, and in the agony of love expostulates with him, seeking to turn him from his evil habits, but he repels her, he chaseth her away. The depraved son is described. Thirdly: *As disgracing his family.* "He causeth shame, and bringeth reproach." Such is the constitution of society, that a whole family is often disgraced by the atrocities of one of its members. Such is the sketch here of filial depravity. Does such a son exist? Is not this an ideal picture? Alas, such sons have always been, and they abound even in Christian England. The character was a reality in Solomon's time, it is a reality now. We talk of monsters in nature, but a greater moral monster know I not, than a son like that which is indicated here. He is "without natural affection," and the sorrows of his parents go before him as a terrible cloud to break in thunder upon his conscience in eternity.

II. PARENTAL WARNING. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." First: *Children are the subjects of instruction.* All children are

learning animals. They have learning instincts and capacities. Whether they go to school or not, they learn. They learn in the streets and alleys. There is a great public school which nature has established, and into which, alas, the devil instates teachers to corrupt the morals of the people. Secondly: *Their instruction has a connection with their conduct.* This is implied. Our first ideas root themselves in our being, and become the germs of future conduct. A bad creed must lead to vicious conduct. Hence the importance of sound doctrine. Thirdly: *There is an instruction that leads to wrong.* "Instruction that causeth to err from the words of knowledge." The instruction of the *materialist*, who teaches that there is no soul, no future life, "causeth to err from the words of knowledge." The instruction of the *fatalist* that teaches that all things are so settled by an eternal necessity, as that free agency and responsibility cannot possibly exist, "causeth to err from the words of knowledge." The instruction of the *sacramentalist* that teaches that you are to be saved by attending to rites and ceremonies "causeth to err from the words of knowledge." Such instructions as these, are rife in our England in these days. It is right therefore for the father to say to the son, "Cease, my son, to hear the instruction that causeth to err," believe not every spirit, but "try the spirits whether they are of God, because many false prophets are gone out into the world."

(No. CCXXI.)

THE CHARACTER AND DOOM OF THE WICKED.

"An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the backs of fools."—Prov. xix. 28, 29.

THE "ungodly witness" is in the margin called "Witness of Belial." "Sons of Belial" is a common appellation for impious and wicked men.

I. THE CHARACTER OF WICKED MEN. They are described here. First: *As the witnesses of the devil.* In their words, conversation, manners, spirit, general spirit, they represent that which is ungodly. "They are witnesses of Belial." Their whole life is *one great lie*, and they are of their father, who was "a liar from the beginning." They are described, Secondly: *As scorners of judgment.* They are fools that make a mock of sin. They ridicule the most serious things, they scoff at the solemnities of death and eternity. The spirit of seriousness has forsaken them. They are irreverent and profane. They are described, Thirdly: *As ravenous after iniquity.* "The wicked devoureth iniquity." Sin is the one tempting thing to them. It is that one apple in the garden of life that makes their mouths water. Their appetite for it is whetted to the highest edge, and with voracity the mouth of the wicked devoureth iniquity. What a picture is this! Alas, that it should be the life-like image of many. How many there are whose whole life is "a witness" to the false, who scoff at the serious, and whose strongest appetite is for that upon which sacred heaven has put its interdict.

II. THE DOOM OF THE WICKED.

"Judgments are prepared for the scorner, and stripes for the backs of fools." The punishment is *prepared*. All the anguish is arranged. The full cup is waiting. Judgment will not befall them as an *accident*. It is there ready. Who shall describe the judgment? Who shall number the soul-lacerating stripes that await the wicked in the penal settlements of eternity? "Our sin," saith Bishop Hall, "is our own, and the wages of sin is death." He that doeth the work earns the wages. So then the righteous God is cleared both of our sin and our death. Only his justice pays us what our evil deeds deserve. What a wretched thing is a wilful sinner, that will needs be guilty of his own death!

No. CCXXII.

AN INTEMPERATE USE OF STRONG DRINK.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. xx. 1.

As both Dr. Wardlaw and Dr. Arnot have dealt so admirably and exhaustively with this text, our remarks shall be brief, and act as finger posts to theirs. At the outset we may observe, that the text of itself is sufficient to expose the absurdity of those who, with an ignorant zeal endeavour to show that the wine of the Bible is not intoxicating. Though of course it was not like the brandied wine of this age, it was obviously alcoholic.

I. THE INTEMPERATE USE OF STRONG DRINK IS DECEITFUL. "Wine is a mocker." It deceives men in many ways. Not

only does it deceive the drunkard by *beguiling* and *befooling* him, but it deceives others as to its advantage. First: *That it strengthens the system is a deception*. Chemistry has shown that it contains no nourishment for the body. Secondly: *That it enriches the national revenue is a deception*. It is true that the taxes on alcoholic drinks bring millions annually into the national exchequer, but how much of the wealth of the nation does it exhaust by the pauperism and the crime which it creates? Alcoholic drink is the great false prophet in England. A prophet working busily in every district under the inspiration of hell. It may be said of many a civilized community, "They erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

II. THE INTEMPERATE USE OF STRONG DRINK IS ENRAGING. "Strong drink is raging." It excites the worst passions of human nature. Hence the quarrels, brawls, and murders that spring from it. It often kindles in men the very fires of hell. It fills our prisons with culprits, and supplies our judges with the chief part of their work.

III. THE INTEMPERATE USE OF STRONG DRINK IS FOOLISH. "Whosoever is deceived thereby is not wise." Nothing is more foolish than to indulge in alcoholic drinks. It injures health, it enfeebles the intellect, it deadens the moral sensibilities, it destroys reputation, it impoverishes the exchequer, it dis-

turbs friendships, it breeds quarrels, it brings misery into the family, it is fraught with innumerable curses. "Who-soever is deceived thereby is not wise."

"A drunken man is like a drowned man, a fool, a madman: one draught above heat makes him a fool; the second mads him, and the third drowns him." SHAKESPEARE.

"There is no sin," says a divine

of 1662, "which doth more deface God's image than drunkenness, it disguiseth a person, and doth even unman him. Drunkenness gives him the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience."

The Pulpit and its Handmaids.

DR. THOMAS CHALMERS.

OF this prince of Scottish preachers a personal acquaintance wrote:—

"I have heard all the greatest pulpit readers of my time, and not one of them has formed an exception to the rule. Even Chalmers, their chief and head, whose mighty ministrations I have very frequently attended, matchless reader though he was, came most fully within the rule. That distinguished man, indeed, made no attempt to look at his audience, such as is made by a multitude of readers; the finger of either hand was never for a moment removed from the MS.; there was nothing beyond a passing flash of the eye as he occasionally darted his head upward. Once fairly in motion, he rushed along like a locomotive of the highest power at full speed, heedless of everything before, behind, or around him, with a sort of blind, though inspired fury. He could, I verily believe, have performed the magnificent feat equally well

in Westminster Abbey alone, and with the doors shut! The fires which, on these occasions, raged so strongly within him, were wholly independent of external circumstances. As a consequence of this, power, all-subduing power, was the prime characteristic of the achievement. He was generally altogether wanting in pathos, that ethereal something which, proceeding from a melted heart, has the power of melting all around it. The effect of his sublime effusion was a feeling of intense excitement, oftentimes of overwhelming admiration, from which the auditor was often strongly tempted to clap his hands and shout applause; but he was rarely visited with compunction or moved to tears. Even in his death-scenes he awakened in the assembly scarcely any emotions other than those of awe or horror; the most sympathetic even of the gentler sex seldom wept. The most striking exception I ever remember was on the occasion of

his farewell sermon on leaving Glasgow for St. Andrews. The discourse on that occasion was a sublime affair, not in its matter, for he was obviously by no means well prepared, but in its delivery; and the prayer was even more touching than the sermon. The discourse appears in his *Collected Works*, where it occupies but a very secondary place.

"How great soever, in a certain way, Chalmers might be with MS., he would have been incomparably greater with free speech; he was so in his partial attempts at extemporising. Nothing I ever listened to might be likened to his off-hand flights, whether in the pulpit or the class-room, the social meeting, or the General Assembly of the Church of Scotland. The style was then much more natural and idiomatic, much less figurative, and the matter much more simple, condensed, and business-like, and the intonation in keeping with it. It was nature perfected. On these occasions he was scarcely at all Ciceronian, oft-times quite Demosthenic.

"Again, in the case of Chalmers, there was a most material circumstance which greatly abated the offensiveness of the MS. to the public, as well as lessened its inconvenience to himself. His discourses were written in short-hand—which he read with a facility almost miraculous—on a sheet of foolscap folded into eight pages, so that there were only four leaves to turn during the entire exercise—a process barely perceptible. One of these short-hand manuscripts—a much-prized treasure—is now before me, consisting of only eight pages,

although it occupied forty minutes in the delivery.

The power of Chalmers with MS., however matchless in its own way, was, I repeat, impotent compared with the might of his extempore bursts. The difference was early perceived by discerning men. His memoirs contain a singularly interesting passage in relation to the subject. The celebrated Andrew Fuller, during one of his Scottish journeys on behalf of the Baptist mission, before Chalmers had become famous, having spent some time with him at Kilmany, laboured hard to wean him from the habit of reading. Dr. Hanna, his son-in-law, says:—

"Under the very strong conviction that his use of the manuscript in the pulpit impaired the power of his Sabbath addresses, Mr. Fuller strenuously urged upon his friend the practice of extempore preaching, or preaching from notes. "If that man," said he to his companion, Mr. Anderson, after they had taken leave of Kilmany manse—"if that man would but throw away his papers in the pulpit, he might be king of Scotland."

Dr. John Brown, of Edinburgh, thus graphically describes the preaching of Chalmers:—

"The drover, a notorious and brutal character, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eye from the speaker. . . . We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. . . . How beautiful to our eyes did the Thunderer look, exhausted, but sweet and pure. . . . We went home

quieter than when we came; we thought of other things—that voice, that face; those great, simple, living thoughts; those floods of resistless eloquence; that piercing, shattering voice.” —*Horæ Subcivæ*, Second Series, pp. 90—93.

It may be seriously doubted whether Chalmers would ever have become celebrated at all as a preacher if he had delivered his sermons extempore. When in the middle of a discourse he broke off to illustrate some point which he deemed insufficiently dealt with in his MS., those who remember his preaching will call to mind the almost blundering simplicity with which he spoke, and the contrast to the imperial utterances, the cataracts of eloquence, which came from his well-thumbed notes.

When Dr. Chalmers came to preach the opening sermon in the National Scotch Church, Regent-square, St. Pancras, London, his former subordinate, Edward Irving, for whom

the spacious edifice had been built, prayed before the sermon, and read the Scriptures. He chose for that purpose one of the longest chapters in the Old Testament, and prayed for nearly two hours. The overcrowded congregation were quite fatigued before the sermon began, and Dr. Chalmers did not hesitate to express his pain and annoyance to some of his friends when the service was concluded.

One of the admirers of Dr. Chalmers, who was always running after the latest variety of popular preacher, sent her compliments to him one day, and asked him if he intended to preach at St. George's Church on the morning of the following Sunday? Dr. Chalmers' reply was characteristic of the man. He said, "Present my respects to Mrs. So-and-So, and tell her that divine service will be celebrated as usual next Sunday morning, and that it commences at eleven o'clock."—*C. P. L.*

Notes on New Books.

BY A BARRISTER.

PROFESSOR VEITCH has published at Messrs. Blackwood and Sons *A Memoir of Sir William Hamilton, Bart.*, Professor of Logic and Metaphysics in the University of Edinburgh. It is in one volume and contains a portrait.

Chief Justice Whiteside, who is as energetic and brilliant as ever, gives us *The Life and Death of the Irish Parliament*. (Dublin: Hodges and Co.)

A careful work, replete with statistics, is the *Taxation of the United Kingdom*, by Mr. R. W. Baxter, M.A. (Macmillan and Co.)

Two volumes, *On Parliamentary Government in England*, published by Messrs. Longmans, are the work of Mr. Alphæus Todd, and they describe its origin, development, and practical operation.

The Parliamentary Barometer (O'Byrne Brothers), is a register of the occasions when Members of Parliament do not vote, and indicates clearly those gentlemen who avoid divisions, very conspicuous amongst whom is Mr. Disraeli.

Daniel Defoe: His Life and recently discovered Writings, is the title of three useful volumes published by Mr. Hotten for Mr. William Lee their author.

The Life of Pizarro, which gives an account of his associates in the Conquest of Peru, is the work of Mr. Arthur Helps, published by Messrs. Bell and Daldy.

The truth of some remarks on England's complication with Abyssinia, made in a literary notice in the *HOMILIST* some time since, is exemplified incidentally in two volumes just published by Mr. Murray, and entitled *A Narrative of the British Mission to Theodore, King of Abyssinia*, by Hormuzd Rassam, first assistant political resident at Aden in charge of the Mission.

Captain Campell Hardy gives us sketches of Natural History, &c., in the lower provinces of the Canadian Dominion, with illustrations in his *Forest Life in Acadie*. (Chapman and Hall.)

A Dictionary of British Birds, which contains a full account of all British and Irish birds, arranged in alphabetical order, has been edited by Mr. Edward Newman, F.Z.S., and published by Mr. Van Voorst.

Mr. J. Russell Smith publishes an entertaining work by Mr. J. S. Burn, being a *History of Parish Registers* in England, Scotland, Ireland, and the Colonies, Episcopal Chapels in and about London; the Geneva Register of the Protestant Refugees, &c.

There is an important re-issue by Messrs. Adam and Charles Black of *Kitto's Cyclopædia*, in three large volumes, plentifully illustrated with maps, plans, views, and diagrams.

An able attempt at reconciling the Septuagint and Hebrew Chronologies has been made by Mr. W. B. Galloway, M.A., in a work issued by Messrs. Rivingtons, entitled *Egypt's Record of Time to the Exodus of Israel*.

Habit and Intelligence in their connection with the Laws of Matter and Force (Macmillan and Co.) is the title of a series of scientific essays in two volumes by Mr. Joseph J. Murphy.

To present correct descriptions of the ceremonies of the Greco-Russian Church is one of the objects of *Sketches of the Rites and Customs of the Greco-Russian Church*, a work by Mr. H. C. Romanoff. (Rivingtons.)

A valuable numismatic work is that of Mr. John Evans, F.S.A. In one volume he has arranged, and embellished with numerous engravings, *Coins of the Ancient Britons*. (John Russell Smith.)

Mr. John Stuart Mill gives us in one volume his ideas on *The Subjection of Women*. (Longmans.)

Rome and Venice in 1866-7, by Mr. George Augustus Sala, is issued by Messrs. Tinsley Brothers.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE DESERT WORLD. From the French of ARTHUR MAUGIN. Edited and Enlarged by the Translator of "The Bird." By MICHELET. London: T. Nelson and Sons, Paternoster Row.

THIS is another magnificent work on the wonders of nature. The enterprising publishers have already given "The Bird" and the "Mysteries of the Ocean," which we trust many of our readers have been induced to purchase and peruse at our recommendation. The work before us is in every way worthy of their companionship. The word "Desert" the author does not use in its limited sense, representing merely the sandy seas of Africa and Asia, the icy wastes of the Poles, and the inaccessible crests of the great mountain chains. But he uses the word to mean all the regions where man has not planted his regular communities or permanent abodes, where earth has never been appropriated to till and subjected to cultivation; and where nature has maintained her inviolability against the encroachments of human industry. The task which the author undertakes in this work is the same as that which he prosecuted in the "Mysteries of the Ocean." It is to stimulate the young to study the physical and natural sciences by bringing under their notice the most interesting results of their discoveries and the observation with which these sciences have been enriched. The volume is divided into five books. The first treats of the deserts of Europe and Asia; the Lands, the Dimes, and the Steppes. The second the desert of sand—the desert of Europe and Africa. The third, Prairies, Savannas, Pampas, and Islands. The fourth, the Forests. The fifth, the Polar Deserts—the Mountains. The descriptions, for the work is rather descriptive than didactic, are graphic, truthful, and very interesting. The illustrations, of which there are 160, are artistic and exceedingly beautiful, and the whole "get-up" of the work is in the first style. But we do not wish to recommend it merely as an ornament for a drawing-room table, but as a treasury from which families can enrich themselves with most important knowledge.

THE MUSEUM OF NATURAL HISTORY. London and Edinburgh:
William Mackenzie.

THIS useful work is in four elegant volumes. It is a popular account of the structure, habits, and classification of the various departments of the

Animal Kingdom, and a history of Quadrupeds, Reptiles, Birds, Fishes, Shells, and Insects of every kind. Its accomplished editors are Sir John Richardson, Mr. William S. Dallas, F.L.S., Dr. Spencer Cobbold, M.D., Dr. William Baird, and Mr. Adam White. Clear, accurate, and concise, it is an excellent book of reference, whilst its pages are attractive and suitable for general reading, and cannot fail to entertain, whilst they pleasurably instruct. One volume treats of "Reptiles," and it is edited by Dr. Baird. Another, edited by Mr. Adam White and Dr. William Baird, exhibits "Insects, and Mollusca, and Radiata." A third, edited by Dr. Spencer Cobbold, is occupied with the "Mammalia." And the fourth volume, edited by Mr. Dallas, is an account of "The Birds." Each volume is distinct from every other and is complete in itself. The work abounds in illustrations, which are always good and sometimes superb. As a popular account of the subjects of which it treats, "The Museum of Science" will disappoint no one, but, on the contrary, will be regarded as well worthy of its name, and a credit to its editors and publishers.

THE PHILOSOPHY OF HAPPINESS. By DAVID THOMAS, D.D. F. Dickenson, Farrington Street.

THE following extract from the Preface will indicate the nature and the purpose of the work. "This work consists of two distinct series of Lectures, delivered at different times to the young men of the author's congregation. They were suggested by the discussions in 'Stockwell Young Men's Debating Society,' of which he was the President. The author endeavoured in these Lectures to obviate objections which were often urged against Christianity, not by a formal refutation, which seldom answers the purpose, but by unfolding those principles of immutable truth which necessarily destroy the very foundation of sceptical thought. There are truths, underlying the consciousness of universal man, which, when brought into the full clear light of reason, will cause the most brilliant infidelities to pale as torchlight in the sun. The work has received a heartier welcome and a wider acceptance than the author ever ventured to anticipate. TEN THOUSAND copies of each series have been disposed of by the publishers, and there have been abundant assurances from young men from every part of the world, that the Lectures have tended to the solution of their difficulties, and the establishment of their faith."

The HOMILIST cannot, of course, pronounce a judgment upon the work; we shall, therefore, insert one of the many strong recommendations which it has received from the press of this country:—"We feel that we cannot do a better service to our thoughtful young men than to recommend them to procure forthwith, if they have not already done so, this book, and studiously to read it. And we shall be much deceived if they do not rise from the perusal with their minds braced and strengthened for the contest of life. The author is one of the most vigorous and untrammelled thinkers of the present day; every page of this book bears testimony to his deep earnestness, and glows with healthful and invigora-

ting thought. The book contains some of the most striking and well-timed discourses it has ever been our good fortune to meet with. They abound with thought, and may be regarded as models by those friends of reform, who would render the modern pulpit a true and influential exponent of the spirit of the times."—*Eclectic Review*, when conducted by Drs. PRICE and STOWELL.

TOPICS FOR TEACHERS: A Manual for Ministers, Bible Class Leaders, and Sunday School Teachers. By JAMES COWPER GRAY. Vol. I. Nature—Man. London: Elliot Stock, 62, Paternoster Row.

THESE volumes, says the author in his preface, are the fruit of an endeavour to throw the substance of the Bible, Encyclopedia, Concordance, and Text Book into the form of lessons adapted to the Bible-class and the Sunday-school, and at the same time to preserve the distinctive features of such books, as that the purposes they answer may yet be supplied by this work to those who may not need it for teaching purposes. Hence "Topics for Teachers" is an Encyclopedia, a Concordance, a Text Book, and a Manual for a class. It is at least four works in one, and may be used as either of these books would be if any one of them were separately required. Mr. Gray has already laid Sunday-school teachers under great obligations by his admirable work entitled the "Class and the Desk," than which there is no better work extant for their use. The amount of information bearing upon the illustration of God's word in this volume is really marvellous. He has put volumes into a page and distributed the subjects in a way so clear and attractive that the reader can at once lay hold of the leading topics. We heartily recommend the work.

THE PROPHECIES OF THE PROPHET EZEKIEL. By E. W. HENGSTENBERG, D.D. Translated by A. C. MURPHY. Edinburgh: T. and T. Clark. London: Hamilton and Co.

THERE are, says the venerable author of this work, two kinds of commentaries on Holy Scripture—those that are more adapted for perusal, and those that are more suitable for reference. Both are necessary, and it would not be desirable that one should exclude the other. The present work belongs to the former class. The progress in it is rapid, and the whole is designed to give the reader a clear view of the reality of Ezekiel, and in this grand prophetic figure, to bring before his mind at the same time the nature of prophecy in general. What the author purposed he has accomplished, and the result is a very valuable work on one of the most difficult portions of God's Holy Word.

TIMELY WORDS. Being Fifteen Sermons. By J. JACKSON GOADBY. London: Simpkin, Marshall, and Co., Stationers' Hall Court.

THIS is a volume of Sermons. It comprises fifteen discourses, the subjects of which are, Spiritual Progress, The Least of all Seeds, Silence and Song,

Character, Herod and John, The Lamp of the Word, The Refined, Dawn of the Divine Life, Sowing and Reaping, Fears and their Antidote, The Master Test, Bondage and Freedom, The Adjuration of Jesus, Heroic Confession, The Dream and its Awakening. These sermons are no commonplace productions. The author is a man who thinks for himself, thinks deeply and religiously, and reaches conclusions which, though agreeing with Gospel truth, will appear fresh to evangelical sermon makers and readers. These are, in truth, truly refreshing discourses, pulsating with noble sentiments, and radiant with glittering sentences.

THE WORDS OF THE APOSTLES EXPOUNDED. By RUDOLF STIER, D.D.
Translated by G. H. VENABLES. Edinburgh; T. and T. Clark.

THIS work is pretty well-known by Biblical scholars. The first edition was published thirty-two years ago. This edition the author has worked up to the present state of Biblical scholarship. His method of treating the Words of the Apostles is the same as that he adopted in his well-known works on the "Words of Christ" and the "Words of Angels." Dr. Stier has long been a favourite with us, and we are sure that those who are acquainted with his former productions will hasten to the study of this.

AN EXPOSITION UPON THE EPISTLE TO THE COLOSSIANS. By NICHOLAS BYFIELD. Edinburgh: James Nichol. London: James Nisbet and Co.

THE author of this volume was a man of note, and a member of a notable family. His father was minister of Stratford-on-Avon; but it appears that his incumbency there began several years after Shakespeare had left the town. Judging from this, his exposition on Colossians, he must have been a man of considerable mental power, with great aptitude for evolving the ideas contained in passages of Holy Writ.

SELF-CULTURE AND SELF-RELIANCE UNDER GOD THE MEANS OF SELF-ELEVATION. By WILLIAM UNSWORTH. London: Elliot Stock, 62, Paternoster Row.

A DISCOURSE to young men, this, full of useful information, wise counsel, and manly sentiment.

THE MINISTRY IN GALILEE. By Rev. WILLIAM HANNA, D.D. Edinburgh: Edmonston and Douglas.

Here are sixteen discourses on our Saviour's ministry in Galilee. Few men have sketched with an abler hand and a more devout spirit incidents in the life of Christ than Dr. Hanna.

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